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THE

CHILDREN'S SERVICE

FOR USE IN

RELIGIOUS SCHOOLS

BY

RABBI J. LEONARD LEVY, D. D.

CONGREGATION RODEPH SHALOM

PITTSBURGH, PA.

SECOND EDITION

THE DICK PRESS, PITTSBURGH

1904

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PREFACE.

This little handbook of services and addresses has been arranged for use in the Religious School of Congregation Rodeph Shalom. It has been used from week to week for some months past, the services and addresses having first appeared in leaflet form.

The four services are arranged for the four Sundays of the month. If the month has five Sundays, the fourth service is read on the fifth Sunday. The four services are arranged in Biblical language, as far as possible, and aim to impress the children with ideas on (1) Love; (2) Duty; (3) Blessing and Curse; (4) Israel. At the close of the service an address, or Supplementary Service, is read by the person in charge of the meeting.

The portions assigned to Teachers and Pupils can be disposed of in another manner, if others see fit to make use of this little handbook. School Directors may take the place of Teachers, and Teachers may take the place of the Pupils and vice versa. The writer's aim is to keep interest awakened and to give the children a part of the service. The Supplementary Service may be read, paragraph by para-

graph, by the children of the advanced classes, when they are sufficiently familiar with the text. The musical settings of the Hymns at the end of the book have been carefully selected and include some so-called traditional melodies such as *Jigdal, En Kelohenu, 'Hannukah,* etc.

The book may prove of some use in families desiring to hold a brief weekly service in the home. The father could take the place of the Superintendent, the mother, of the Teacher, the children, of the Pupils. We hope that this booklet may serve to develop religious and ethical sentiments in the children using it.

J. LEONARD LEVY.

Pittsburgh, December 31st, 1902.

PREFACE TO SECOND EDITION.

The first edition of five thousand copies being exhausted, I have issued this second edition because of a constant demand for extra copies of this book. I have added Services xii.-xx. and a number of hymns. I hope that the little volume may be as useful as the letters received from scores of Rabbis, teachers and parents assure me the first edition has been.

J. LEONARD LEVY.

Pittsburgh, August 7th, 1904.

CHILDREN'S SERVICE.

I.

(*The children rise and begin the service by singing a hymn.*)

Superintendent:

There is one only God. All men are His children.

The School:

Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might. Thou shalt love thy neighbor as thyself. (Deuteronomy vi., 5, and Leviticus xix., 18.)

Superintendent:

All things come from God, and when giving to Him and to His cause, even our best, we only return what is His.

The School:

Serve the Lord with gladness, come into His presence with thanksgiving; serve Him in sincerity and in truth. Hope thou in God; be of good courage and wait on the Lord.

A Pupil:

Whatsoever thy hand findeth to do, do it with thy might.

A Pupil:

Keep thy tongue from evil and thy lips from speaking deceit.

A Pupil:

Reverence of God is the beginning of wisdom; a good understanding have all they that do His commandments.

A Teacher or Pupil:

God has showed thee what is good, and what He desires of thee: To do justice, to love mercy and to walk humbly before Him.

THE TEN COMMANDMENTS.

The School:

Thou shalt have no god but God.
Thou shalt worship no idol.
Thou shalt not take God's name in vain.
Thou shalt keep the Sabbath.
Thou shalt honor thy father and mother.
Thou shalt not commit murder.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet.

A Teacher or Pupil:

Love the Lord thy God, obey His voice and cleave unto Him, for He is thy life and the length of thy days. Let justice flow like a river, and equity like a mighty cataract. Righteousness, only righteousness, shalt thou pursue in order that thou mayest live.

PRAYER.

Superintendent and School:

Our God, who art in heaven, may the unity of Thy name be proclaimed throughout the world. May the kingdom of truth and goodness be soon established on earth. Remove our sins far from us and forgive us according to Thy lovingkindness. Help us to be pure of heart and clean of hands. May we always remember that Thou, God, seest us. Grant us support for soul and body and cause our work to prosper. Be with us, now and ever, and help us to sanctify Thy name in life and death, saying:

"Hear, O Israel, the Eternal is our God, the Eternal is One." (Deuteronomy vi., 4.)

(*Musical Refrain.*)

שמע ישראל יי אלהינו יי אחד.

Superintendent:

Under all circumstances we ought to be true to all that is highest, noblest and best.

The School:

Thou shalt be true to thy God.
Thou shalt be true to thy conscience.
Thou shalt be true to thy country.
Thou shalt be true to thy family.
Thou shalt be true to thy fellow-men.

A Teacher or Pupil:

These things does the Lord hate: A proud look; a lying tongue; hands that shed innocent blood; a heart which thinks wicked things; feet that are swift in running to wickedness; a false witness that speaks lies and one that spreads discord among brethren.

Superintendent:

Under all circumstances we ought to love what is holy, pure and righteous.

The School:

Thou shalt love thy God.
Thou shalt love thy fellow-men.
Thou shalt love justice and truth.
Thou shalt love wisdom.
Thou shalt love mercy.

A Teacher or Pupil:

The Lord loves those: Who follow the right; who use just weights and just balances; who are slow to anger; who seek wisdom; who share their goods with others; who conquer their evil desires; who are truthful and modest; who are honest and kind.

HYMN.

(*Turn to Supplementary Service.*)

CHILDREN'S SERVICE.

II.

(*The children rise and begin the service by singing a hymn.*)

Superintendent:

My children, forget not God's law; but let your heart keep His commandments.

The School:

To love God and to keep His commandments is our whole duty in life.

Superintendent:

Trust in God with all your heart and depend not on your own understanding.

The School:

What doth the Lord thy God require of thee? To revere the Lord thy God, to walk in all His ways, to love Him and to serve the Lord thy God with all thy heart, and with all thy soul.

A Pupil:

Blessed are they who do justice, and they who practice righteousness at all times.

A Pupil:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

A Pupil:

Blessed is the man whose strength is in God, who delights greatly in His commandments, and who trusts in Him.

A Teacher or Pupil:

He brings curse upon himself that puts his trust in man, and whose heart departs from the Lord. He shall be like a plant in the desert, and shall not see when good comes.

THE TEN COMMANDMENTS.

The School:

Thou shalt have no god but God.
Thou shalt worship no idol.
Thou shalt not take God's name in vain.
Thou shalt keep the Sabbath.
Thou shalt honor thy father and mother.
Thou shalt not commit murder.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet.

A Teacher or Pupil:

Blessed are the pure. Blessed are the righteous. Blessed are the bountiful. Blessed are the faithful. Blessed are they who consider the poor.

PRAYER.

Superintendent and School:

Our God, who art in heaven, may the unity of Thy name be proclaimed throughout the world. May the kingdom of truth and goodness be soon established on earth. Remove our sins far from us and forgive us according to Thy lovingkindness. Help us to be pure of heart and clean of hands. May we always remember that Thou, God, seest us. Grant us support for soul and body and cause our work to prosper. Be with us, now and ever, and help us to sanctify Thy name in life and death, saying:

"Hear, O Israel, the Eternal is our God, the Eternal is One." (Deuteronomy vi., 4.)

(*Musical Refrain.*)

שמע ישראל יי אלהינו יי אחד.

Superintendent:

By doing what is wrong we act against God's wishes, and we, therefore, bring a curse on ourselves.

The School:

Thou shalt not take a bribe.
Thou shalt not bear a grudge.
Thou shalt not be a talebearer.
Thou shalt not be envious.
Thou shalt not seek revenge.

A Teacher or Pupil:

It will come to pass that if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes; then curses will come to thee and pursue thee.

Superintendent:

By doing what is right we act as God wishes, and we, therefore, bring a blessing on ourselves.

The School:

Thou shalt keep thy word.
Thou shalt help the needy.
Thou shalt seek peace and pursue it.
Thou shalt pay thy debts.
Thou shalt fear to do wrong.

A Teacher or Pupil:

Blessed is the man that trusts in the Lord, and whose hope the Lord is. For he shall be like a tree planted by the waters, and that spreads out its roots by the river; that shall not fear when the heat comes, but its leaf shall be green; that shall not care in the year of drought, neither shall it cease from yielding fruit.

HYMN.

(*Turn to Supplementary Service.*)

CHILDREN'S SERVICE.

IV.

(The children rise and begin the service by singing a hymn.)

Superintendent:

We should love our religion. We should honor it by keeping its laws.

The School:

Ye shall observe the statutes and commandments of God, for if a man keep them, he shall live through them.

Superintendent:

We who are of Israel should live uprightly and honorably and thus act as the witnesses of God.

The School:

Ye shall obey God's voice and keep His covenant; ye shall be unto Him, a kingdom of priests and a holy people.

A Pupil:

Holy, holy, holy, is the Lord of hosts, the whole world is full of His glory. Be ye holy, for I, the Lord your God, am holy.

A Pupil:

Know, therefore, this day, and consider well in thine heart, that the Lord is God in heaven above and upon earth beneath; there is none else.

A Pupil:

Thus saith the Lord, I am the first and I am the last and besides Me there is no God. I, only I, am God, and besides Me there is no savior.

A Teacher or Pupil:

Ye are my witnesses, O Israel, saith the Lord. I, the Lord, have called you in righteousness; I have given you for a covenant with the peoples, and for a light unto the nations. They shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

THE TEN COMMANDMENTS.

The School:

Thou shalt have no god but God.
Thou shalt worship no idol.
Thou shalt not take God's name in vain.
Thou shalt keep the Sabbath.
Thou shalt honor thy father and mother.

Thou shalt not commit murder.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet.

A Teacher or Pupil:

Observe and hear all these words which I command thee, for it shall go well with thee forever, if thou doest that which is good and right in the sight of the Lord thy God.

PRAYER.

Superintendent and School:

Our God, who art in heaven, may the unity of Thy name be proclaimed throughout the world. May the kingdom of truth and goodness be soon established on earth. Remove our sins far from us and forgive us according to Thy lovingkindness. Help us to be pure of heart and clean of hands. May we always remember that Thou, God, seest us. Grant us support for soul and body and cause our work to prosper. Be with us, now and ever, and help us to sanctify Thy name in life and death, saying:

"Hear, O Israel, the Eternal is our God, the Eternal is One." (Deuteronomy vi., 4.)

(*Musical Refrain.*)

שמע ישראל יי אלהינו יי אחד.

Superintendent:

At all times and in every place we should show our love for God, by serving the cause of goodness and truth.

The School:

Thou shalt worship none but God.
Thou shalt keep God's laws.
Thou shalt seek thy country's good.
Thou shalt search after truth.
Thou shalt strive to gain wisdom.

A Teacher or Pupil:

Know the God of thy fathers and serve Him with a perfect heart and with a willing mind, for the Lord searches all hearts and understands all the thoughts of men. The grass withers, the flower fades, but the word of God shall stand forever.

Superintendent:

At all times and in every place we should worship God, by serving His children, our fellowmen of all creeds, colors and conditions; for one God created us all, and one Father have we all.

The School:

Thou shalt be a blessing.
Thou shalt always do thy best.
Thou shalt be loyal to Israel's faith.
Thou shalt hope on, hope ever.
Thou shalt help to bring the Messiah.

A Teacher or Pupil:

All the ends of the earth shall turn unto the Lord and all the families of the earth shall worship before Him. For the kingdom is the Lord's and He is the ruler over all nations; and the Lord shall be King over all the earth; and there shall be acknowledged but one God, whose name is One.

HYMN.

(*Turn to Supplementary Service.*)

SUPPLEMENTARY SERVICE.

I.

TRUTH.

Superintendent:

When we rise each morning after daybreak it is light; when we go to rest each night it is dark. Each day the sun spreads its light; each night the moon and stars are above us and may be seen, if not hidden by cloud or fog. Each winter in this climate it is cold; each summer it is warm. Each spring the trees and flowers begin to grow; each autumn brings the harvest. We may be sure of all these facts and many more like them, for they are the works of God. He has arranged them by His laws, and we can always trust Him, because He is true to the laws He has made. Perfect *trust* comes from perfect *truth*. While we cannot see God or know Him as we do our parents and friends, yet we trust Him completely. We trust Him because we find Him true to His promises and His laws.

In all things we should try to find out what God does and then strive to imitate Him. Children can easily see, from examples such as those written above, how true God is, and, therefore, they should try to be as He is. The Rabbis say: God's signature is Truth; by which they mean that whatever bears His sign is perfectly true. If we are to be trusted we must be truthful. It is a splendid way to gain the confidence of others and to keep our own self-respect. It is not nice to look in a mirror and find there the face of an untruthful person. It makes us blush with shame when we know that our own face bears witness to ourselves that we tell falsehoods.

It is better to suffer that to lie; pain will leave us and be forgotten, but a falsehood clings to us as long as we live. He who lies is a coward, and good people never love or respect cowards. Every falsehood makes a black spot on the whiteness of our soul, and as we pray for *a pure heart and clean hands,* we must not speak what we know to be untrue. It is a disgrace to cheat in any way, and falsehood is disgraceful because it is cheating in words.

A lie may be told without speaking. We sometimes tell a falsehood by the way we *act;* and sometimes we tell a falsehood by the way we *keep silent.* We act a lie when we pretend that we do *not know* what we *do know;* or when we make it appear that we have *done* something which we have *not done;* or that we have *not done* something which we *have done.* We also act a lie when we ought to speak up for the sake of the truth, yet refuse to do so. As a house cannot be built securely without a proper foundation, so

people could not live together happily and safely unless the truth is spoken.

We should not attempt to make others believe by words or actions what we ourselves do not believe. We should always try to speak of things just as they are, neither adding to, nor taking away from, what we know to be the case. We should never fear to own up to the truth. Falsehoods require many more falsehoods to back them up, and the more we lie the more cowardly and wicked we become. *A lie has no legs* to stand on, and sooner or later will fall and be found out. Even if it is not found out by others, we ourselves know when we tell a falsehood, and so does God. Every falsehood we tell or act, lowers us before God, and helps to make us lose our own self-respect. The best people are always careful to tell the truth, and we should try very hard to be in the same class as the best. If we speak the truth we shall become noble and brave. If we tell *what is so,* we shall act truly by ourselves, our neighbors and our God.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

God desireth truth in the inward parts;
Keep, therefore, far from anything false.

The School:

Thou shalt not raise a false report;
Join not the wicked to be a false witness.

Buy the truth and sell it not,
Deceive not with thy lips.

Let not truth and mercy forsake thee;
Bind them about thy neck.

Lying lips are abomination to the Lord,
They that speak truly are His delight.

It is righteousness to speak the truth;
A false witness practiceth deceit.

A lying man soweth strife;
A whisperer separateth strong friends.

The truthful lip is established forever;
But a lying tongue is but for a moment.

Love peace and truth,
Speak truth to all thy neighbors.

Whoso secretly slanders his neighbor,
God will cut him off.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

II.

HONESTY.

Superintendent:

Among the commandments which the Bible considers most important is that which says, "Thou shalt not steal." We are bidden by it not to take for ourselves the property of another. What is ours is ours, and what is theirs is theirs. Other people must not take our belongings, nor may we take theirs. This is only fair, and we can easily see that we could not live peacefully if we did not feel that we could keep for ourselves what is our own.

Not only must we not steal, but we must be *honest;* that is to say, all we do and say and think, must be strictly upright. *An honest man is the noblest work of God,* says a great writer. This is very true, for as man is the highest creature in the world, so the honest man can be relied on and receives a high reward, although he does not look for it. The reward of honesty is the respect and confidence of our

neighbors, employers and fellow-men, as well as the greatest of all human rewards, the power of respecting ourselves.

To be honest we must be just. We must do what we have to do fully and fairly. If we work, we must do our work *thoroughly*. Stealing does not only mean taking money from other people's pockets or robbing stores and houses, or running off with somebody else's property. If we do any such thing and are caught, the jail is the reward, and therefore we may be afraid to practice such forms of robbery. We may be dishonest in many other ways. All work badly done is dishonesty. Carelessness is dishonesty. Using another's property without permission is dishonesty. Taking up another's time without proper reason is dishonesty. It is dishonest to make debts without having the means to pay them. It is dishonest to cheat or trick in any business dealing. Some people think it *smart* to make money by taking advantage of other's people's ignorance, but what they think is *smartness* is really nothing but *stealing*.

To be honest we must use fair weights and measures in our business; we must do our work, whether in the store, office or school-room, with attention and care. We must be *prompt* in doing our various duties. Our lessons must be *prepared properly*, for the quality of our work proves our character. Dishonesty begins generally with trifles. At first the bad habit is like a spider's web, but in the end it is like a thick rope. We take the sugar or candy when our mother's back is turned; or we take our school-friend's paper or pencil; or we travel on the street car and escape paying the fare and keep the money; or we take something belonging to our

parents, brother or sister and are not found out in any instance. We become bold by escaping detection and the bad habit grows worse and worse. If we take anything that is not ours, we are guilty of stealing. We should be honest in everything, and we can look the whole world in the face without fear. To steal is not to act as God does, nor can we rightly ask His blessing if we are not honest. It should not be necessary to be watched while we are attending to our duties. God sees us, and this thought should keep us honest and straightforward. Honest work will always make us happy. It is never honest to say one thing and mean another. It is never honest to hide the wrong we have done. It is better to fall behind through being honest than to get to the front by dishonest tricks. The honest person earns the love of God and man; the dishonest person is punished by the loss of God's help, of man's friendship and of his own self-respect. If, then, we want to be happy, let us ever be honest in great things as in small.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Ye shall not steal, neither deal falsely,
Neither lie to one another.

The School:

Thou shalt not defraud thy neighbor,
Neither shalt thou rob him.

Whoso is partner of a thief
Hateth his own soul.

The wicked borroweth and payeth not;
But the righteous showeth mercy and lendeth.

Two things have I begged of Thee,
Deny me them not, O God, before I die;

Remove far from me vanity and lies,
Give me neither poverty nor riches,

Lest I be full and deny Thee,
Lest I be poor and steal.

This is the curse over every man;
Everyone that stealeth shall be cut off.

Thou shalt not have in thine house
Diverse measures, a great and a small.

Thou shalt have a perfect and a just weight,
A perfect and a just measure shalt thou have.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

III.

OBEDIENCE.

Superintendent:

If you have to do an example in arithmetic, it is necessary for you to know your tables correctly. Whether it be addition or subtraction, multiplication or division, you must know the tables and rules, or you cannot get your example right. The slightest mistake will make the answer wrong. You may, perhaps, know *how* to do the examples, but if you do not apply the *rules* and *tables* properly, you cannot get your work to come out right. In other words you must first *know* the rules and tables, and then *obey* them to get correct results.

It is so in everything in life. God has given you body and mind and surrounded you by all that is necessary for your happiness and progress. Your first duty is to find out what God has given you, and having found that out, your next duty is to live according to what you know to be right.

That is to say, you must first learn the *rules* of life and then *obey* them. In life, as in arithmetic, there are certain tables and rules to be learned, and you cannot get your life to come out right unless you always obey the rules and tables fully. If you add or subtract figures incorrectly, what is the result? The example is wrong, because some rule has been broken. And if you act dishonestly, or lie, or waste your time, or do, in the absence of your parents, what you would not do in their presence, your living example must be wrong, because you have broken some important rule which you ought to have remembered.

Obedience is one of the first duties a child should learn, because it means being true to the rules and tables of life. What we call *tables* in arithmetic, we call *laws* in life, and it is as necessary to obey the laws of life if our example is to be right, as it is necessary to keep the rules if our arithmetic is to be correctly done. The world is conducted by God through laws, and our life and health, our success and growth, are all influenced by these laws. Our Bible tells us that God only has to speak and nature at once obeys. You may remember that it is written, *And God said, Let there be light!* And the good Book tells us that, at once, *There was light.* Now, if nature, which has no soul and no mind of its own, can obey God so willingly and quickly, ought not we? We should, therefore, try to find out God's laws about us and learn them, as we do our tables in arithmetic; and, as soon as we know them, we should obey them. There is no task more holy, more beautiful and more helpful than this.

Not only God's laws should be obeyed, but also the rules

which have been framed by those who have the right to make rules for us. The laws of our country and city, of our parents and teachers must be obeyed. If you strike wrong keys on the piano you cannot get sweet music, and if you do not keep the laws of your country and city, if you refuse obedience to your parents and teachers, the music will go out of your life, and discord and unhappiness will be the result.

Obey your superiors! Listen to the orders and requests of your elders and perform them without hesitation! Don't grumble if they ask you to do what is difficult! Don't say, *Can't sister,* or *can't brother do this instead of me?* We are free people, but not free to do as we please. We are only *free to obey* the laws of God and our appointed teachers. A fool can *disobey;* but those who are *obedient* show themselves *superior* and *good.* No one can command others, who has not first learned to obey. No one can expect to rise to high station, who does not know how to obey. Every one is bound to obey some laws, from the President of our country down to the smallest child. Therefore, it is well to begin early to study the laws of life and try to keep them, for what you learn to get used to when young, will come easy when you grow older.

Obedience is always a better proof of a child's love than all the hugs and kisses put together. One ounce of obedience is worth a ton of promises. Always obey your teachers and parents. They will show you the rules and tables of life and help you to make the results correct. If you love them, you will obey them, just as you will obey God's laws if you love Him.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Behold I set before you this day,
A blessing and a curse.

The School:

A blessing if ye obey
The commandments of the Lord your God;

And a curse if ye will not obey
The commandments of the Lord your God.

Ye shall, therefore, follow the Lord,
Keep His commandments and obey His voice.

If ye be willing and obedient
Ye shall enjoy the good of the land.

To obey is better than sacrifices,
To hearken is better than burnt-offerings.

The eye that mocketh at his father,
And despiseth to obey his mother,

The ravens of the valley shall pick it out,
And the young eagles shall eat it.

My child, keep thy father's commandments,
And forsake not the law of thy mother.

Heed thou, my child, and be wise,
And guide thine heart in the right way.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

IV.

CHARITY.

Superintendent:

There is no person living but requires help in some form or other. When you first hear or read this statement it may seem strange. You may think of people who are very rich, who have great estates and much wealth, and you may think that *they* certainly do not stand in need of help. If you will only think a little longer and a little harder, you will see that they, just as the very poorest, require help at some time and in some form. Both rich and poor suffer many cares and trials, which even money cannot remove. For example, *sickness* enters every household. *Death* comes to every home. *Sorrows* weigh heavily on the heart, and, at such times, help from kind friends is very comforting. Then, too, no matter how wealthy or how needy we may be, everyone must depend on the goodness and kindness of God, through whose mercy alone, we all live.

To *act* generously, to *speak* gently, to *think* kindly is to do charity. It is sometimes a greater act of charity to speak

gently than to give a great gift. It is often a greater act of charity *to think kindly* of people, about whom unjust and ungenerous things have been said, than to give money or food. For charity consists in judging kindly and speaking gently, as well as in giving generously. Many of us forget this and think that charity means only giving food, clothing or money to the poor. To go to people in their times of sorrow and help them by *a cheering word; to defend the absent,* about whom unpleasant things are said; *to refuse to condemn people* until we know all the truth about them; *to keep back our opinions* about others until we have been in like circumstances; to do such acts as these is to do golden deeds of true charity.

Opportunities to do such forms of charity come to us every day. In our homes, in school, in the playground, on the streets, we have a chance to prove how charitable we may be. Our fellow-pupils have their cares, and we can help to remove them. Some bigger or stronger boy takes advantage of a smaller one, and we can come to his help. Some one says unpleasant things about our friends, and we can champion their cause, we can refuse to believe unkind remarks, and, best of all, we can *refuse to listen* to them. We know of orphans and widows, of old and sick people, of the blind and crippled, and we can spare, if we wish, a little of our own spending-money for their use. We can save a little each year to help a hospital, an orphan home, a blind asylum, and other such institutions.

Every child should early learn to perform the beautiful religious duty of doing charity. We should *seek no reward*

for doing good to others, nor should we boast about it. *The deed of charity is its own reward.* To be able to help others is a blessed opportunity, and we should be merciful and kind and good, as God is, without fuss or bragging. A kind gift becomes of greater worth if given in a kind manner. A generous action is doubly generous if done quickly. *Head, heart* and *hand* should join together in doing charity. We should *see* that we give it to those who really need it; we should do it with *feelings of affection;* and we should *offer* it without show or display.

We should always remember our duty to the poor. Helpless, unfortunate, poverty-stricken, often creatures of tyranny, they need our help. We should not be selfish with what we have. If God were selfish, what should *we* do? If we have little, we can give of our little; if we have much, much is expected of us. What can we do with our money when we die? We cannot take it to the grave with us; we cannot buy anything for our use after we are dead. But we *can* use it while we live for the good of others as well as ourselves, and it will bring blessing to them as well as to us. *Charity is the salt of riches,* say our Rabbis, for charity make riches enjoyable, as salt makes our food tasty and pleasant. If you can do any good, do it *now;* to-morrow may be too late. If you can do any good, do it *pleasantly;* roughness takes the edge off the pleasure we might give. If you can do any good, do it *quietly;* to show off robs the deed of its best value before God. Giving is gaining. Giving is making. Giving is saving. A great Englishman advised wisely when he taught: *Make all you can; save all you can; give all you can.*

SACRED READINGS.

(For Superintendent and School alternately.)

Superintendent:

He who turns away from deeds of charity,
Turns away from God.

The School:

Blessed is he who gives to the poor,
Twice blessed is he who gives and adds kind words.

The righteous considereth the cause of the poor,
But the wicked pretendeth not to know it.

The poor shall never cease out of the land,
Therefore, open wide thine hand unto the poor.

It is better to lend than to give;
To give employment is best of all.

Whoso listeneth not to the cry of the poor
Shall also cry, but shall not be heard.

Do good before thou die; and according to thy means
Stretch out thy hand and give to the poor.

Clothe the naked, heal the sick, comfort the afflicted;
Be a brother to the children of thy Father.

Learn to do well; relieve the oppressed,
Do justice to the fatherless; plead for the widow.

Think no evil in your heart against another;
He that covereth a fault seeketh love.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

V.

WORK.

Superintendent:

When man came on this earth it was not as beautiful a place as it now is. There were no lovely buildings and cities, no sweet homes and parks, no temples or colleges, no schools or libraries. If we had to live to-day in the hollow trunks of trees or in dark caves, in little mud-houses or in cold tents, as, we are told, people did in olden times, we should find it very unpleasant and uncomfortable. The great changes in the manner of our life have been brought about, chiefly, by great labor, by constant work.

Work is one of the great means of progress. Without work, we should be like the pool without motion. We should become stagnant and unhealthy. We read in the Bible that even when Adam was placed in the Garden of Eden, he was commanded *to till it and keep it.* By this the Bible teaches

us that even when we have all that we think we require, we ought to work, and never to idle away our time by being lazy. By work, man has turned deserts into garden spots. By work, cities have been built and happiness spread. By work, wealth has been gained and the body has been made strong. Work is always a blessing. In Hebrew, the word for *Work* means *Religious Service*, to teach us that honest labor and toil may help to make us useful and good and truly religious.

By work we may gain health. The arm that does no exercise loses its power, and the body that is not employed becomes weak and without vigor. Work, therefore, is doubly blessed. It blesses those who toil, and it enables them to do good to others. Work helps us to be independent and free. It is always better to work to help ourselves than to have to ask favors of anyone. Without work, time hangs heavily on our hands, our appetite fails, our digestion becomes weakened, our desire for what is pure and holy, fades. He who works, enjoys rest when the hour of repose comes, whilst he who does no work, either gets into mischief or finds little rest, even at night. We should always thank God that, in His mercy, He made it necessary for us to work, since work can do so much good for us.

Whatever be the work in which we are engaged, we should apply ourselves to it thoroughly. We should bring all our mind to bear upon it, and never think of other things while occupied with our day's tasks. Do one thing at the time, and do it completely. It is better to do one thing well than two things half well. Work not well done were better never done. *Whatsover thy hand findeth to do, do it with*

thy might. If you try to catch a hare and run after a hound, you will get neither. Stick to the one thing with which you are occupied; get that done completely, then turn to something else. When you work, work thoroughly; when you play, play thoroughly. In this way you will enjoy the work and the play; otherwise, neither will do you any good.

It is not a sign of greatness, nor a source of happiness not to have to work, especially when young. People who have reached old age may be excused if they wish to avoid hard labor, but even they will always be healthier and happier if they seek occupation. But the young should always be prepared to work, and to work hard, to prepare themselves for the duties of life. It is no glory to a person not to work. It is a true glory to be busied with tasks that help to raise, to serve, to assist, ourselves and others. He who is lazy in youth must toil and work in old age, when the working-time should be shortened. The idle person is rarely a lovable person. The idler is often a bad-tempered, fault-finding, unhappy person, while the hard-working person is usually a bright, healthy, happy one.

Work brings its reward in form of the payment for the work done, and also a higher reward in form of increased happiness and usefulness. The busy man is like a bee, storing up sweetness of character and honeyed joys. The idler is like a watch without hands, useless, whether it goes or not. Never work in a hurry. Take time to do your duty properly. Whatever is worth doing, is worth doing as well as you possibly can. Never get careless in your work. The careless worker will miss many of the sweet joys of life be-

cause of bad habits. Attend to your work promptly. If you arrange your tasks and do them in an orderly manner, you will find time for all your duties. If work can accomplish so much for us, if attention to our tasks can bring so much happiness to others as well as ourselves, we should be ready, whenever our work calls us, to answer at once, *Here I am.*

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

He that gathereth by labor shall increase,
The hand of the diligent maketh rich.

The School

In labor there is profit,
But talk of the lips tendeth to poverty.

The labor of the righteous tendeth to life;
The fruit of the wicked tendeth to sin.

Whatsoever thy hand findeth to do,
Do it with thy might.

The thoughts of the diligent tend to plenty;
The idle soul shall suffer hunger.

There is nothing better for a man
Than to enjoy good in his labor.

Man goeth forth unto his work,
And to his labor until the evening.

If thou eat the labor of thine hands,
Happy shalt thou be.

He that is slothful in his work
Is brother to him that is a great waster.

The idler's soul desireth and hath nothing;
The soul of the diligent shall be made fat.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

VI.

COURAGE.

Superintendent:

In olden times, before man lived in cities such as we know, courage meant fearlessness in facing dangers. Beasts would come to destroy members of the family; floods might wipe away the little hut in which the dear ones lived; the enemy might come and steal the beloved possessions. Such dangers used to be the conditions of daily life, and man bravely faced them, tried to protect his own, and he often defied death, in order to spare his dear ones.

Times have changed and our view of this virtue has also changed in some respects. Courage is still seen in physical bravery. People still display courage in defending their loved ones from the attacks of dangerous persons and their country from the assaults of enemies. Courage may still show itself in the use of hands and weapons. But we have come to regard courage as something better and higher. In

animals, we find some senses more powerful than we do in man. The stag is swifter and the elephant is stronger than man; the eagle's sight is sharper, the hare's hearing is keener than man's. The bull-dog is as brave, and some believe, braver than man. While the kind of courage which a bull-dog shows may be necessary and useful, there is a better and higher kind in which we are most interested.

To do right when others are doing wrong requires courage. To say *Yes* when others say *No* requires courage. To stick to your own opinions, to worship God as you think is proper, to cling to your faith when others sneer at it and despise it—all this requires courage, and courage of the highest kind. So, too, troubles come into our lives and we might whine and cry and give up the battle of life. If we do, we are cowardly. It is courageous to toil on manfully, conquering difficulties, overcoming obstacles and turning the very objects that would defeat us into elements of victory. No one was ever honored by his countrymen, or by the generations which came after him, without possessing the courage to toil fearlessly for what he felt to be right.

Speak the truth! Be just! Be honest! Do your duty! Have the courage to be and to do these! If you have done wrong, don't be afraid to confess it. No matter what happens, have the courage to stand up for the truth and the right. Do not slink away like a cur, fearing to face those who attack you. Stand up like a man! Say what you think is right, do what you feel is right, think what you believe is right! People may not like you for it; they may even try to injure you for it. But God will not. He loves those who

are courageous enough to be honest; and what does it matter if people hate us, so long as God loves us?

Do not lose heart if you fail. Take courage again! Stay by every noble purpose. Do not give in, and never give up. What you know is wrong, you should avoid. What you know is untrue, you should turn from. It is not always easy to be brave, but you may be sure that God is always with the courageous. Bear your trials patiently. Anybody can complain; the brave person will rather bite his lip and make the blood flow, than be a complainer.

If people do not agree with you in your opinions, do not be a coward and give up your ideas, in order to get the good-will of those about you. Be true to yourself, and you will become worthy of man's respect and God's love. Let your life be an endeavor to do, to say, to think what is right. Others may not agree with you, but God will. Many may not honor you, but God will, and every good person will. It is possible that you may fail to gain what you desire, in spite of serving the right. If so, then be brave enough to love and to serve the right, because it is right, no matter what any may say.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Be strong and of good courage,
Fear not, neither be afraid:

The School:

For the Lord, thy God, goeth with thee,
He will not fail thee nor forsake thee.

Only be strong and very courageous,
And observe to do all this law.

Only deal courageously,
And the Lord shall be with the good.

Is not the Lord among us?
No evil can come upon us.

The wicked flee when no man pursueth,
But the righteous are bold as a lion.

I have set my face as a flint,
I know that I shall not be ashamed.

The Lord is on my side,
I fear not what man may do to me.

Wait on the Lord; be of good courage,
And He shall strengthen thine heart.

The Lord is the light of my life,
Of whom shall I be afraid?

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

VII.

CONSCIENCE.

Superintendent:

In every person there is a voice which speaks without opening a mouth, and is heard without the use of ears. The Bible calls it the *still, small voice;* we call it *conscience,* or the *voice of God* within us. It is our guide in questions of duty, telling us what we *must* do and what we *ought not* to do. Children very early in life can hear that voice, and if they would only learn to listen to it, doing what it tells them to do, and avoiding what it tells them not to do, they would grow up to be noble, good, honest and true men and women.

You may have heard, for instance, of children who were about to do something that was not right or good, looking around the room to see if anyone was watching them; or you may have been told of people who have done something wrong, being very much worried because they were always afraid that someone would find them out. Indeed, people

have done wicked things and for years and years have tried very, very hard to forget them; but, somehow, just as they thought that they had been able to drown all memory of their wickedness, something has happened to remind them of their bad deeds, and they have become unhappy, very troubled, and have even been known to go insane, because their conscience gave them no rest.

Perhaps some of us can recall some things done by us, which we ought not to have done. Perhaps some of us can remember how afraid we were afterwards of being found out. You may also remember that before we did the wrong thing, a voice in our hearts said to us, *Don't do it! You know it is wrong! Don't do it! You will be sorry if you do!* That voice is the voice of conscience, and some good people even say that it is *God's voice* which we have heard in such moments. Most of us know what is right and most of us know what is wrong. Parents have taught us; teachers have told us; in religious school we learn about *right* and *wrong* each week. The Bible contains many rules advising us to do what is right and to avoid what is wrong: and it has many stories showing what happens to those who follow right and what comes to those who do wrong. The greatest writers of all lands and ages have written their best books to train us to do right, and they all tell us that the still, small voice in our hearts, the voice of conscience, will always say to us *Well done!* when we do what we feel is right, but will always blame us and cry out *Shame on you!* when we do what we know is wrong.

You have, perhaps, heard of Wireless Telegraphy. If so, you know how men, hundreds of miles away, can send messages to each other by using two poles, with certain instruments attached, but without any wires to join them together. Between God and us there are no wires, but, we may say, that as quickly as by telegraphing, we receive messages from God through our conscience. It speaks to us in the silent hours of the night. When we are young and when we are old, when we are alone and when we are in company, conscience talks. It urges us to keep God's laws, to obey our parents and teachers, to be truthful and honest, to perform acts of kindness, and, above all, to be true to our own beliefs. We cannot kill conscience. It goes with us as our shadow does, only with this difference: in the dark we cannot see our shadow, but we *can* hear the voice that speaks in our heart. Fire cannot burn it, water cannot put it out, thunder cannot silence it. Though it is *still* and *small,* it cannot be altogether overcome. It may keep quiet for a long time, but it is not dead; it is only slumbering. Some day it will wake up and remind us of the wrong done and make us miserable and unhappy, just as it will always bless us when we do the right.

Do not do wrong and you will not hurt your conscience! Do right, and a peaceful conscience will bless you! No matter what people say, right is right, just as gold is always gold; and wrong is wrong just as lead is always lead. Listen to the voice within you and do what it tells you! As you grow older and learn and know more, conscience will

become a better and better guide. Nothing human can better help us to become good and upright men and women than a tender, clean conscience; and of all the blessings which God can send us in this world, none is greater than a conscience at peace. Try, then, to study more and more, so that you can gain fuller knowledge of right and wrong, and with the fuller and better knowledge, let the voice of conscience be more and more carefully and cheerfully listened to.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Sin croucheth at the door, and desireth to rule thee;
But thou shalt rule over it.

The School:

I have laid Thy word in my heart
So that I may not sin against Thee.

Keep thy heart with all diligence,
For out of it are the issues of life.

Prepare your hearts unto the Lord,
And serve Him only.

Hear thou, my child, and be wise
And guide thine heart in the right way.

Great peace have they who love Thy laws;
But there is no peace for the wicked.

My child, give Me thine heart,
And let thine eyes observe My ways.

The spirit of man is a light of God,
Searching all the inward parts.

Seek the good and not the evil,
In order that ye may live.

God forbid, that I should do wickedness
And sin against God!

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

VIII.

PURITY.

Superintendent:

If we wish to be healthy we must keep our bodies clean. The skin has a very important work to do, and, in order to do that work, it must be washed thoroughly and often. Most of us like *to look nice,* and we cannot hope to look so unless we keep ourselves clean. An untidy child, whose hands are soiled, whose hair is not neatly combed, whose clothes are unbrushed, whose shoes are unpolished, is rarely a lovable child. We may be poor, but we can always be neat and tidy. We may be rich, but we have no right to be careless in our appearance or shiftless in our dress. We ought to take a pride in always keeping our things in order and in trying to look our best.

Cleanliness outside should teach us the need of being clean inside. We must be as careful to keep our heart, mind

and soul clean, as we should be to keep our bodies washed. If we were only animals it might not be necessary to advise this; but boys and girls are more. Their bodies are much the same as those of animals, but in each child there is a soul, which is its *best part.* The soul is God's special gift to us. We receive the soul direct from Him, and when we die, it will go back to Him. It is, therefore, very important that we should keep it clean and pure. *Cleanliness is next to godliness* is a proverb which all good people believe, and the meaning of this saying is, that we should *first* try to keep the *soul* pure, and then pay attention to the *body*. We must do both, for the great hope of our life is to strive for a *pure heart* and a *clean body.*

In order to become pure we must be very careful about what we *think.* We should try to live so that we would not be ashamed of ourselves if someone could read our thoughts. We should think only of such things that we would be perfectly satisfied to share our thoughts with our parents. We should always remember that God knows our secret thoughts and understands all our most private ideas and motives. How very pure, then, should be those things about which we permit ourselves to think?

In order to become pure we must also be very careful about what we *say.* We should always use clean language Cursing and swearing are not manly; they are vile. We should never swear except we are called upon to do so in the courts of law. It is never a sign of cleverness or greatness to use vulgar language or to speak of mean things, which,

for example, we should not like our parents to overhear. We should never speak of what is low, coarse, immodest or unclean. Bad words and mean expressions soil our lips, just as coal blackens our hands, and if we use wicked words or mean expressions we shall soil our lips. One of our most earnest prayers to God should be: Keep my tongue from speaking impure words, and my lips from uttering impure expressions.

In order to become pure, we must also be very careful about what we *do*. Our actions should be pure. Our deeds should be clean. Our hands should not be soiled by acts of unkindness or dishonesty, nor defiled by brutal or cowardly deeds. If we want to be loved and respected by others, we must respect ourselves so much that we would not be unclean. If we want to deserve God's help, we must remember our duty to be pure and upright in His sight.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Who shall ascend into the hill of the Lord?
Who shall stand in His holy place?

The School:

He that hath clean hands and a pure heart,
Who lifteth not his soul to vanity.

Ye shall be holy,
For I, the Lord your God, am holy.

My son if sinners entice thee,
Consent thou not.

Happy is the man that walketh not
In the counsel of the ungodly,

Nor standeth in the way of sinners,
Nor sitteth in the seat of scorners.

He that loveth purity of heart
The King shall be his friend.

Swear not by God's name falsely,
Neither profane the name of thy God.

My child, walk not in the way of sinners;
Refrain thy foot from their path.

Only revere God; serve Him in truth
With all your heart.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

IX.

FRIENDSHIP.

Superintendent:

It is not good for a person to live entirely alone. We were created to enjoy the company of others, and it usually makes a person sad and down-hearted if he cannot find someone he can trust, to share his time, his thoughts or his belongings. It is an exception for people to love nobody's company but their own. People generally seek the pleasures of family life and most of us agree that *there is no place like home.* Outside of home we also find some people for whom we have a special liking. They become our companions, and those companions, whom we feel that we can love most and trust most, become our friends.

We may have many companions, but we cannot have as many friends. A friend is one to whom we can pour out our heart and can tell our deepest secrets without fear that he

will tell others. A friend is one upon whose sincerity we can always rely and of whose honesty we have no doubt. Such friends are not *easily* found, but such friends are to be found, and we should only make friends of people whom we can love, respect and trust because of their sincere, honest and truthful character.

Friendship should be treated as something holy. If our friends have enough faith in us to confide their secrets, their cares or their plans to us, we must be very cautious not to abuse their confidence in us. By no hint, sound or word may we tell others what has been entrusted to us as a matter of confidence. To deceive anyone is a crime; to deceive a friend is one of the meanest tricks of which we can be guilty. *Tell me who your friend is and I will tell you what you are!* We can generally tell people from the company they keep. Doves keep the company of doves, ravens fly with ravens, and it is quite true that *birds of a feather flock together.* The same may generally be said of boys and girls; like seeks like.

We are judged very often by the friends we make, and, therefore, we should be very careful that we select only the best. Then, too, we are likely to be influenced very much by the opinions, ideas and habits of those with whom we associate. This is another reason for being very cautious in the selection of our friends. If we use perfume or handle sweet flowers, their pleasant odor will cling to us; so if we make friends of lovable people, of those who are honest, truthful and generous, the sweetness of their lives will influence ours. So, too, if we play with bad eggs we shall

carry their unpleasant smell about us, and if we make friends of mean and ugly people, it is likely that we shall learn some of their unpleasant habits.

Whether we are old or young, we should be loyal to our friends. We should take their part in their absence. We should stand up for them at all times. We ought to serve them wherever, whenever and however we can. No task should be considered too difficult for us to undertake for our friends. In their days of sorrow, we should try to help and comfort them; in their times of joy and success we should rejoice with them.

True friends will point out our mistakes and faults, just as they will praise us for our virtues and approve our good deeds; but they will never flatter us and tell us that we have done right when we have done wrong. Flatterers are always enemies, for by their remarks they prevent us trying to improve ourselves. Friends will tell us the truth and thus help us to try to become better. If we cannot stand listening to the truth from our friends, we do not deserve to have friends.

Friends should always try to help each other, but no one who claims to be our friend will ever expect us to do anything for him that is not strictly honorable. Some people try to separate good friends by spreading unkind and untruthful reports. If you are ever told that your friends have said or done something against you, go straight to them and find out the truth.

Three friends we may count on, God, father and mother. On earth there are no friends better than our good parents.

They are always to be relied on and are ever ready to stand by us, help us, advise us and love us. We should always treat them as our best friends, with loving respect and willing obedience. But in time, our parents must leave us. Being so much older than we, they die, and, though it is so hard to part with them, we must lay them down to sleep forever. Even then, God, our eternal Friend, remains. We should always so live that we may be worthy of His love, and always deserve the marks of His Fatherly friendship.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

A man without friends
Is like the left hand without the right.

The School:

If you find a friend after your own heart,
Love him honestly and truly.

A friend loveth at all times,
And is born as a brother for times of trouble.

A man that hath friends must be friendly,
And there is a friend who is truer than a brother.

Go up a step in choosing a friend;
To have no faithful friends is worse than death.

An old friend do not forsake,
For old friends are the best friends.

Thy people shall be my people,
And thy God shall be my God;

The Lord do so to me and more also,
If aught but death part thee and me.

He that covereth a fault seeketh love;
He that repeateth a matter separateth friends.

One enemy is one too many,
A thousand friends are none too many.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

X.

JUSTICE.

Superintendent:

Some teachers have told us that we may understand what justice is like if we think about *a pair of scales.* If we have something to weigh, meat for example, we put the meat in one scale and the weights in the other. We find out the exact weight of the meat when the two scales are equally balanced. What we *ought* to do by others may be compared to the meat, and what we *do* by others may be compared to the weights. If what we actually *do* exactly balances with what we *ought* to do, we are fair, or in other words, we are just.

The great Rabbis of old believed that Justice was so necessary and so important that they called it *one of the foundations of the world.* By this they did not mean that the world was built on foundation stones as we build houses; they meant that we could not build up a nation, a state, or a

city, without justice. If we throw a bone to our dog in the backyard and other dogs happen to be there also, the strange animals will rush for the bone, although it was meant for our own dog. At once we say, *That's not fair!* We must remember that dogs do not study what is fair or unfair, just or unjust, and, therefore, we cannot expect them to be just. After all, even if they are good, faithful dogs, they are only dogs. But people must act differently. We *do* study and we *do* learn what is just and what is fair, and having studied and learned about justice, we must practice it.

We all have certain rights which must be respected. Certain things being due to us, we are entitled to them. It is through justice that we maintain our rights and secure our dues. For example, we are taught in this country that *Life, Liberty* and the *Pursuit of happiness* are our rights with which none may interfere. We are entitled to what honestly belongs to us; and we have a right to worship God as we are taught to believe without being interfered with by others. These are a few of our *Rights,* and we may put them in one scale of the balance. In the other scale we must put our *Duty* to grant other people the rights we ask for ourselves. We can be just only if we cheerfully permit others to enjoy their rights, as we expect others to allow us to enjoy ours.

Whenever we do what is right and what is fair the *Scales of Justice* are evenly balanced. Whenever we do what is wrong the balance is upset. *It cannot be right to do wrong.* Even if we are treated unjustly we must not be unjust in return. By no true rule and by no manner of honest reason-

ing can we make Justice out of Injustice. Our great teacher, Hillel, taught: *Do not to another what is displeasing to thyself.* This is the very root of all Justice. If we would not do to others what we would not like others to do to us, there would soon be justice for all people in the world.

Whatever is unjust harms self and others, and whoever is unjust should be properly punished. *Lying* is an act of injustice, and liars are punished by not being trusted or believed by others. *Stealing* is an act of injustice, and when the thief is caught you know what his punishment is. *Bullying* is injustice and the bully is punished by the loss of the esteem and love of all upright people. *Tyranny* is injustice and the fate of tyrants is pointed out in history. There are many other forms of injustice, but we may learn from these that injustice meets its punishment; but the worst punishment comes from our own souls, for when we are unjust we lose respect for our own selves; neither can we expect God to respect us if we cannot respect ourselves.

If the city, state or nation, if the various countries are to continue to exist and prosper, Justice must be supported. We have our courts of law for that purpose. These courts compel the people to respect each others' rights and punish those who are unjust. While being just we must always try to be merciful and kind. We are told in the Bible that God is not only *just in all His ways,* but also *merciful, gracious and full of kindness.* We must strive to become like Him. We must be just and also generous. We *ought* to guard our *rights,* but we must *fulfill our duties.* We ought to *seek jus-*

tice, but we ought also to *love mercy.* We ought to forgive the wrong-doer whenever we can, unless forgiveness would mean greater wrong-doing.

Don't think unjustly of others! *Put yourself in their place before forming your opinions!* Never condemn others before you have heard all about the case and you are sure that they are wrong; and then you ought to *pity* them even if you must *blame* them. Don't speak unjustly of others, especially in their absence! Be generous and take the part of those who cannot defend themselves! This is simple justice, and if you follow it you will find that it leads to such noble qualities as bravery, generosity, honesty, truth, kindness and mercy.

We cannot feel happy if we are unjust. When boys and girls play, they object if their playmates treat them unjustly. They shout, *That's not fair!* Most of you understand the meaning of these words. In life whatever is unjust is unfair, and we should never act so that people should say to us, *That's not fair!* Our motto should always be *Play fair!*

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Justice, justice shalt thou pursue
In order that thou mayest live.

The School:

Thy neighbor's property must be to thee
As sacred as is thine own to thee.

Thou shalt have a perfect and a just weight;
A perfect and a just measure shalt thou have.

Thus saith the Lord, execute true justice,
And show mercy and compassion to each other.

Let justice flow like a river
And equity like a mighty cataract.

To do justice and equity is, to God,
More desirable than sacrifices.

Keep ye justice and do ye equity;
Blessed is the man that doeth this.

Wrong neither thy brother in faith,
Nor him that differs from thee in faith.

What doth the Lord require of thee?
To do justice, love mercy, and walk humbly before God.

The hope of the world rests on three pillars;
On truth, on peace and on justice.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

XI.

CONTENTMENT.

Superintendent:

Few people are happier than those who are satisfied with what they have. Such people always enjoy a feeling of peace. Their hearts are at rest and their minds are at ease, no matter what comes to them. Such contentment comes from faith in God, who may always be trusted to send us what is best for us.

Who is rich? asked a Rabbi in olden times; and his answer was very wise, for he said, *He who rejoices in his lot.* Many people think that those are rich who have a great deal of money and large homes with beautiful furniture. But our teachers knew better and taught that those are really rich who find joy in what they have, who do not worry about what others have and who do not complain if they do not get as much as others.

If you look around you in the world of nature, you will see that the leaves on a tree are all different from one another, that even the blades of grass are not exactly alike. So people are different from each other and their positions are different. Everyone on board a ship cannot be captain. Every soldier cannot be a general. Everyone who plays a violin cannot be the conductor of a concert. We are not alike, nor are our conditions alike. Some must lead and some must follow; some must direct and some must do their bidding. Some must sit on the box and drive the horses, while others sit inside the carriage.

Whatever our position, let us be content with it. This does not mean that we should not do all we honestly can to improve our condition. We should always try to improve in every way; but, until we get what we are striving after, we ought to be contented with what we have. This is the only way to enjoy life as well as to do our duty. To envy others what they have, or to be jealous of others because they seem better off than we are, is a double fault; for when we are envious or jealous, we not only weaken ourselves by thinking and doing mean things, but we also cannot enjoy what we have.

To be dissatisfied with things is very foolish unless such a feeling leads us to work harder, and to labor more carefully, so as to make things better. Discontented people are generally much to be pitied. They forget their many blessings and only think of their troubles. Even clouds have silver linings, the proverb says, and at all times we should

try to look on the bright side of things. Whatever goes wrong can either be cured or it cannot. If it *can* be cured we should try to cure it; if it *cannot* be cured, we should make up our minds to bear it without further complaint.

Contentment does not mean sitting still and doing nothing. It means to bear cheerfully and bravely whatever comes to us, always hoping, trusting and working for improvement in the future. The grumbler and the growler may be *heard* more than the contented person, but that does not prove that they are *better* or more *useful* on that account. Do your work bravely! Accept your lot joyfully! Look up to God always! Trust Him and rejoice in what He sends you! This is the best way to find peace and contentment while you live; this is the spirit which will produce the greatest blessings while you are on earth.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

A little that the righteous man hath
Is better than the riches of many wicked.

The School:

Better is a dinner of herbs, where love is,
Than a stalled ox and hatred therewith.

He that hasteneth to be rich
Hath an evil eye.

Drink not from one cup
With thine eye fastened on another.

Better is a little with righteousness
Than great revenues without right.

Grasp a little and you may secure it;
Grasp too much and you will lose everything.

Better is a little with reverence for God
Than great treasures and trouble therewith.

The camel wanted to have horns;
In the end they took away his ears.

A contented heart is the life of the flesh;
But envy is the rottenness of the bones.

The envious man hath a wicked eye
And at last he showeth out his baseness.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

XII.

ISRAEL.

Superintendent:

The name by which the Jews are sometimes called is Israel. You have heard it very often, repeating it in every morning and evening prayer. Do you know what that name means? Have you ever asked yourselves why you are called by it? Have you ever stopped to think why the name was given to the Jews?

The name "Israel" means a "prince with God," or a "struggler for God," or as we might say now-a-days, a "soldier of God." Thousands of years ago the name was given to Jacob, the grandson of Abraham, and it was applied to him after a hard fight in which he would not give in. Now for hundreds of years the Jewish people have been taking part in a hard fight and they have not given in; they have preferred to suffer, and many of them have cheerfully died rather than surrender.

You might ask for the names of the battlefields where the fight has taken place and of the generals who have led the army. The answer to such a question is that Israel has not fought with guns and swords which destroy life. Israel's fight has been in a different way and for a different purpose. Without shooting arrows or firing guns or raising swords, the Jews have been fighting for God and the Bible. It is very sad to think that in nearly every country in which Jews have lived during the last two thousand years, they have been treated very badly, and have suffered in the most awful manner. They have held opinions such as you are taught in this school, while other people have held different opinions. The Jews believed that the teachings of their Bible were true, and other people said that the Jews were wrong. For this they have been dreadfully punished and many have been made to suffer torture and even death.

But they were brave soldiers of God. They had received orders from their generals, the Prophets and great Rabbis, and they were fixed in their purpose to fulfill them. They could "do and die," but they would not surrender, since they knew they were right. They knew that if all people would believe in the one, only God and obey His laws, the nations of the earth would be happier and better.

So it happened that Israel struggled on. They did not wish to take life; they wanted to give more life to people. They did not raise their hands to murder and slaughter, but only to heal and bless. And what Israel did in the past we must do in the present. We must prove by our lives

that we are fit members of the great army of God's soldiers. We must understand the orders given to us by the great generals of our religion, and we must obey them. We must take up the sword of Truth, wear the helmet of Righteousness, and put on the armor of Mercy. Thus prepared we must march onward as soldiers of the living God, opposing wrong and supporting right.

The world needs to be made better and someone must do the work. Is it not a glorious thing to be chosen as the representative of a nation? Is it not a great honor, for example, to be elected the President of the United States? And is it not an honor to be the representative of God's cause, and to work for it so that men may be happier and better? Such is the position of Israel; such is the work they are to do. You are young now and are not expected to do the hard part of the work; but some day you will be in the ranks of the workers. Prepare now for the duties you will be called on to do in later years!

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Hear now, O Jacob my servant,
And Israel whom I have chosen;

The School:

Ye are my witnesses, saith the Lord,
My servant, whom I have selected.

Thou shalt be a holy people unto the Lord,
For the Lord hath chosen thee unto Himself.

Thou art my servant, O Israel,
Through whom I will be glorified.

Ye shall be called Priests of the Lord,
Men shall call you Ministers of God.

Fear not, for I am with thee,
Be not discouraged, for I am thy God.

I, the Lord, have called thee in righteousness,
I will keep thee and will hold thy hand.

I give thee for a covenant with the peoples,
And for a light unto the nations:

To open the eyes of the blind,
To bring out the prisoners from the prison.

Thou shalt be a blessing; and in thee
Shall all the families of the earth be blessed.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

XIII.

(For the Sunday before Pesa'h.)

THE LORD'S PASSOVER.

Superintendent:

The joyous Festival of Passover is about to be celebrated once more. The happy days, during which we shall think about the courage of our great master, Moses, in demanding the freedom of his people, are again at hand. Shall we receive these days with honor by keeping them holy? Or shall we allow them to pass without giving a thought to the lessons they come to teach us? Surely if we love our religion and if we are wise, we shall greet the Passover as a dear friend!

Let every child beg its parents to hold the Seder service! Sitting around the family table ask your dear mother and father to tell you once again the wonderful story of

the Exodus! Seated at the family altar, where your parents are the ministering priests and you are the congregation, learn these lessons which the Holy Book teaches: That God will not allow the tyrant to succeed forever; that He protects those who trust Him; that He meant all men to be free and equal; and do not forget that it was your fathers who taught men how to struggle for liberty when they issued on Egyptian soil the first Declaration of Independence.

During the festival we are about to keep the leaven is about to be removed and unleavened bread is to be eaten. From this you are to learn that you should remove from your souls the leaven of sin, and feed them with the unleavened bread of holiness and purity. Look within your hearts and you will find there some evil desires. Perhaps you are envious of others because they are more successful or cleverer than you! Perhaps you are sometimes tempted to tell falsehoods to save yourself from being punished! Perhaps you are sometimes tempted to boast, hoping to make others think that you are what you know you are not! Perhaps you have bad habits known to yourself and God alone! These are the leaven which you should cast out of the home in which your soul dwells, and into it you should put the unleavened bread of contentment, truth, modesty and honor!

The Passover is the spring festival and soon, everywhere, you will see the new life appear on the earth. The grass will again become fresh and green, the trees will dress

themselves in their beautiful draperies, the flowers will decorate the earth with colors like the bright hues of a lovely carpet. The sweet birds will return and the air will be full of their merry music. The death-like sleep of winter will soon be over and life will make the earth beautiful everywhere. In your hearts there can be life also. Sin is death; goodness is life. If you remove the leaven of sin and use the unleavened food of the soul, which is goodness, a better, a nobler, and a holier life will be yours. Keep then the Passover! In the home and in the Temple praise God for His protection in ages past and pray for His help in time to come.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Ye shall keep the feast of unleavened bread,
Seven days shall ye eat unleavened bread.

The School:

For on this day I brought you out of Egvpt;
And ye shall keep it as a feast to the Lord.

For, lo, the winter is past,
The rain is over and gone;

The flowers appear on the earth,
The time of the singing of birds is come;

The voice of the dove is heard in our land,
And the vines send forth a good perfume.

O give thanks to the Lord for He is good,
For His mercy endureth forever.

Proclaim ye liberty through all the land
Unto all the inhabitants thereof.

Trust in the Lord with all thy heart;
Lean not upon thine own understanding.

Fret not thyself because of evil-doers,
Neither be thou envious of the unrighteous;

The Lord lifteth up the meek
He casteth the wicked down to the ground.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

XIV.

(For the Sunday before Shabhuoth.)

OUR INHERITANCE.

Superintendent:

The most precious possession that we have as Jews is the Holy Book about which you study each week and which, as you know, is called *the* Book of Books by the most advanced nations in the world. The Bible, written by Jews, has been the greatest help to all who believe in it, and the greater the nation the greater the respect it has for the Scriptures.

One of the most important chapters in the Holy Bible is that in which the Ten Commandments are found. These commandments are the foundation of a good, true, religious life. Whoever keeps these commandments in the spirit of loving obedience will become a worthy child of God. We are taught that these commandments were given to the peo-

ple of Israel at Mount Sinai on the day we now call the Festival of Shabhuoth; and when, during the coming week, we observe this Festival, we should do so as thankful children who are happy at receiving so generous and valuable a gift.

It is not enough to say that we are grateful for the laws which can make us so happy. When the people of Israel were at Mount Sinai they told Moses, "All that the Lord commandeth we will do and we will hear." You see that they promised first, "we will do." You must promise the same. You must do God's will, not alone hear about it. The test of your religion will always be the life you lead. If you love God, if you are thankful that you have the Ten Commandments as your guide in life, you will keep them.

You will have no other God but the one, only God. You will worship no idol. You will not use bad language. You will keep the Sabbath. You will honor your parents. You will not commit murder, adultery or theft. You will not act as a false witness against anyone. You will not be envious or jealous of others. If you make up your minds to keep Shabhuoth by trying to act in this way, you will find the holiday a great help to your life.

You know that on Shabhuoth the confirmation exercises are held in the Temple. The Jewish lad and maiden will be given an opportunity of promising "All that the Lord commandeth we will do and we will hear," and also of offering to God the first fruits of their life, as Israel, in olden times, offered the first fruits of the fields. The day,

therefore, is important and should be kept holy by you. It is the birthday of our Law, so to speak, and it should be a day on which you will promise to follow that Law to the best of your ability. If you welcome the day and get out of it its best teachings, your mind will grow stronger, your heart will become purer, your soul will be holier.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Ye shall count (from Passover) seven Sabbaths;
Ye shall number fifty days:

The School:

Then shall ye proclaim a holy assembly,
And offer a new offering unto the Lord.

This Book of the Law
Shall not depart out of thy mouth;

Thou shalt meditate therein day and night,
That thou mayest do all that is written therein.

The grass withereth, the flower fadeth,
But the word of our God shall stand forever.

The commandment is a lamp
And the Law is a light;

It is a tree of life to them that hold it,
And happy is everyone that retaineth it.

Its ways are ways of pleasantness,
And all its paths are peace.

My tongue shall speak of Thy word,
For all Thy commandments are righteousness.

Keep them and do them; for this is your wisdom
And understanding, in the sight of nations.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

XV.

(*For the Sunday before Rosh ha-shana.*)

A NEW YEAR.

Superintendent:

The summer is fast going by and a new season is about to begin. The sowing and the reaping are over and, shortly, a new period of labor will be commenced by the farmer. The merchant has returned from his summer rest and a new stock is about to be handled in the store. The vacation is over and the new school-term has just begun. The religious classes have opened afresh and the work of the Temple, which has almost ceased for a couple of months, starts anew to continue until next summer. Is it not clear to you that a new year of work is about to begin?

At this time of the year, after the rest and pleasure of the summer, we mark the beginning of the New Year of

labor by setting aside a day for prayer and promise. In the coming week, you will keep the New Year's Day and you should keep it in an earnest spirit. You should thank God that He has spared you to reach this day, surrounded by many blessings. You should bow before Him and acknowledge that it is by His mercy that you have grown in strength of mind and body, that those you love are with you in a free and happy land, that before you lies the future, rich in promise.

The old year's work is over and before you lies this new period. What will you do with it? Will you use your opportunities better? Will you try to keep God's law more willingly than ever before? Will you be more obedient children, more faithful friends, more respectful pupils, more patient students? When the coming New Year is old, will it find you a year older in wisdom and worth? Or will you be just as frivolous as to-day, repeating the mistakes of to-day and guilty of the same faults?

The New Year speaks to you very seriously and points out that time never returns and opportunities may not come back. Bad habits in childhood grow into vices in later life. Misdeeds in youth grow into crimes in age. If you desire to be happy, says the New Year, do the Will of God; and if you wish to be wise, obey His law.

Meet this new period with the sincere promise that to-morrow shall find you better than to-day; that no day shall pass in which you will not do some good; that you will think of the welfare of your mind and heart and soul; that you

will improve yourself and help someone; that you will strive to keep the name Jew free from shame. If, in this spirit you begin, and if in this spirit you continue, the end of the year will find you nobler, wiser, better.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

In the seventh month, on the first day,
Ye shall have a holy day;

The School:

It shall be a memorial of blowing of trumpets;
Ye shall do no labor thereon.

Thus saith the Lord, the King of Israel,
And his Redeemer, the Lord of hosts:

I am the first and I am the last,
And besides Me there is no God.

To whom then will ye liken God?
What likeness will ye compare unto Him?

Of old Thou laid'st the earth's foundations,
And the heavens are the work of Thy hands;

Thy works may perish; Thou shalt endure;
All of them may wax old like a garment;

But Thou art forever the same,
And Thy years know no end.

The Lord is the true God,
He is the living God and everlasting King.

Blessed be the Lord God, the God of Israel,
Who alone doeth wondrous things. Amen.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

XVI.

(*For the Sunday before Yom ha-kippurim.*)

AT-ONE-MENT.

Superintendent:

The holiest day of all the year lies just before you. Every day in the year is a day given to you by God, on which you may love Him and pray to Him, but the Day of Atonement is a specially holy day, the greatest day in all the year. For hundreds and hundreds of years the Jewish people have laid their hearts bare before God on this day, and all through that time God's love guarded them, forgave them their sins when they sincerely asked His pardon, and helped them to lead holier and better lives whenever they prayed to Him with all their heart.

Atonement means *at-one-ment.* When you have, perhaps, had a foolish quarrel with someone with whom you are

friendly you are *at outs*. When you make it up again, as will sometimes occur, you become *at one* again. When you sin you cannot, as it were, be friendly with God; you are *at outs* with Him. Who is the loser? Who is the sufferer? Why, you, of course!

When you feel sorry for doing wrong; when you are ashamed of yourself for committing a sin; when you feel unhappy because you have acted wickedly, or because you have been unkind, untruthful, ungenerous; when you confess this in your prayers to God and promise Him that you will honestly try to be better in the future; and when, above all, you go to those you have wronged and try to make amends for the wrongs you have done; you will feel like speaking to your Father again, you will feel that you may again call him your Friend, you will feel that you are no more *at outs,* but that you are *at one* with each other.

How blessed the day on which this happy relation may be restored! That you may learn how weak a creature is even a strong man, it is the custom to go without food and drink for twenty-four hours. At the end of the day, if you have fasted, you will realize that man's strength is a very feeble thing. That you may get the best use out of the day, it is the custom to withdraw from the world of business and spend the whole day in prayer. At the end of the day, though your body may be weak, your courage will be strong, your hope will be fortified, you will feel that God will be with you, that He has forgiven your sins, that He will support you in every good and upright act.

This happy feeling will not be yours unless you forgive others who seek forgiveness of you; unless you try to undo, as far as you can, the wrong you may have done to others; and unless you firmly and sincerely promise your God and yourself that, as far as you can, you will be true to Him and your duty. If thus you spend the Day of Atonement you will be *at one* with God, you will find peace and joy in the days to come.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

On the tenth day of the seventh month,
There shall be a day of atonement.

The School:

It shall be unto you a strict Sabbath.
And ye shall afflict your souls.

The Lord, the Eternal God, is merciful,
Long-suffering, full of goodness and truth,

He keepeth mercy for thousands,
Forgiving iniquity, transgression and sin.

There is not a just man on earth
That doeth good and sinneth not.

Though your sins be as scarlet
They shall be as white as snow.

He that denieth his sins shall not prosper;
Whoso forsaketh them shall have mercy.

By mercy and truth sin is cleansed;
By reverence for God men depart from evil.

Let the wicked forsake his way,
And the unrighteous man his thoughts;

And let him return to the Lord,
For He will have mercy upon him.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

XVII.

(For the Sunday before Sukkoth.)

THANKSGIVING.

Superintendent:

You will notice that each of the great festivals is connected in some way with the different seasons. Pesa'h is the festival of the spring, Shabhuoth of the summer, Sukkoth of the autumn. Each season brings you its blessings and at each season you have many reasons for being grateful to God. The spring is the time of planting, the days of hope. The summer is the time of growth, the days of promise. The autumn is the harvest time, the days of gathering and the time when plans must be laid for another year of labor.

You have begun this new period in solemn spirit. You have made up your minds to work harder and to be better than ever before. Having spent some time in serious prayer,

the glad festival awaits you. After the fast comes the feast; after the holy-day comes the holi-day. Sukkoth is a time of rejoicing. It is called by the Rabbis, "the days of joy," days on which to praise God for His goodness and to thank Him for His mercies; days on which to be happy and to make others, the poor and unfortunate, happy.

Have you not much to be thankful for? Youth and hope are yours; a free land and a chance for education are yours; food and clothing are yours; home and health are yours; parents and friends are yours. Of all these, which have your hands made? Are they not the gifts of God? There are many very learned people in the world who can do many wonderful things. But who can make a living blade of grass? How much you owe to God, and how thankful you should be to Him, for all He has given you and done for you!

If you come to the Temple on Sukkoth, as you no doubt will, you will see the Sukkah, the fruits, the flowers, and the vegetables on the altar. They are placed there not because God needs them, but that you may see them in a holy place, when you may, perhaps, think of God's great power which provides you with food and home. The Sukkah is intended to make you think of the tents, the homes, your fathers had when they wandered in the desert. It is like your body—the home of your soul. Only for a little while it is here; soon its fresh leaves will wither and its fruits will die. Are not your bodies like that? The fruits and flowers will also remind you, however, of the good deeds you may do while

your soul is in its home—the good deeds which are the flowers of heart and soul, and the perfume of a lovely character.

Let the holiday which will be celebrated this week find you rejoicing before God. If it means a little sacrifice to remain away from Public School in order to attend the Temple service, make the sacrifice! Come here and let your young hearts beat with holy joy in thankfulness to God for the many proofs of love He has given you.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

On the fifteenth day of the seventh month
There shall be the feast of tabernacles;

The School:

When ye have gathered in the fruit of the land
There shall keep this feast unto the Lord.

Ye shall keep the feast seven days,
And ye shall dwell in booths seven days.

Ye shall rejoice in your feast; and with you
The stranger, the fatherless, and the widow.

The Lord shall give that which is good,
And our land shall yield her increase.

Ascribe unto God the glory due to His name,
Worship the Lord in the beauty of holiness.

Thou visiteth the earth and waterest it,
Thou enrichest it with Thy rivers, O God.

Thou crownest the year with Thy goodness
And all thy paths are full of fertility.

The earth hath yielded her harvests;
And God, even our own God, shall bless us.

Let the people praise Thee, O God,
Let all the people praise Thee.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

XVIII.

(*For the Sunday before 'Azereth.*)

LIFE IS REAL.

Superintendent:

A king once invited a number of people to spend some time in his palace. The guests came and the days passed quickly and happily. Many were the days on which the king showed his regard for his guests. But the time came for parting and the royal host said, "Let us have one more day of rejoicing and then you may go each to his own home!" The last day was spent in a happy manner and the delighted guests departed for their homes, rejoicing in the thought of the pleasant time they had passed and bearing with them tokens of the king's favor.

You have been spending a short time in the Temple, in the palace, as it were, of the King of kings. You have been

His guests, and if you have been as sincere in your prayers to Him, as He is in His love of you, you may, indeed, start your New Year's work with a joyful heart. But before parting, one more day is to be spent with the King of kings, and on the coming Eighth Day of Solemn Assembly you will once more come to worship God and then depart for regular work and service for another year.

This is, perhaps, the saddest time in all the year. On all sides you see decay and death. The trees are losing their leaves, the flowers have stopped growing in the fields, the birds are going away to warmer climates, the early frosts are hardening the ground so that even the grass is losing its fresh color. Nature, like an aged man, is going to the sleep of death, as all God's children must go some day. It is a solemn thought, and as true as it is solemn.

You must begin to learn that "life is real, life is earnest." It is not a joke, and it is not to be spent only in getting fun. You have duties to perform; you have a mind to develop and a soul to improve. So long as you live you have to learn, and any day set aside for specially thinking of the serious side of life must bring you great blessings, sooner or later. If you are too young to understand this you may trust your teachers that it is true.

The holy days and holidays will soon be over. You have given time to thinking over the work of the past year; you have asked forgiveness for your past mistakes and have made up your minds to do better; you have thanked God for His many mercies, and now for the last day of special gathering, come, and in a farewell service, promise that Sabbath

after Sabbath you will be here. Make up your minds that day after day you will pray and work, that each day shall find some good deed done, some new effort for improvement. Thus your life will be real and earnest. Thus your parents will rejoice that they bore you; thus you will be happy that you have been able to get so much out of your life.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

On the eighth day (of Tabernacles)
There shall be a solemn assembly.

The School:

It shall be a statute forever,
In the seventh month ye shall keep it.

Offer unto God thanksgiving;
Pay thy vows to the Most High.

It is good to give thanks unto the Lord,
To sing praises to Thy name, O Most High.

O that men would praise the Lord,
For His goodness and for His wonderful works.

O Lord, how many are Thy works,
In wisdom hast Thou made them all.

Beware that thou forget not the Lord,
In not keeping His law and commandments.

When thou hast eaten and art full,
And hast built goodly houses and dwelt therein

Then say not in thy heart, My power
And my hand have gotten me this wealth;

But thou shalt remember the Lord thy God,
For it is He that giveth thee power to get wealth.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

XIX.

(*For the Sunday before 'Hanukkah.*)

THE LIGHT OF FAITH.

Superintendent:

It is a joyous feast that you will celebrate during the coming week. With festive lights and joyful songs you will recall the bravery of the Maccabees, their brilliant victories, and their religious zeal. Once again you will see, as it were, the handful of Jewish soldiers, under the leadership of the great general, Judah the Maccabee, meeting, in battle after battle, the mighty hosts of the heathen king Antiochus Epiphanes. Once more you will recall the hardships suffered by the Maccabees and their small army of determined Jews, who were ready to fall in war rather than yield to the heathen who tried to replace Judaism by idolatry. It was a heroic struggle and it is well worth being remembered.

Other enemies of your fathers had made efforts to conquer their country; this was the first attempt made by any enemy to destroy their religion. Courageously did the patriots resist the invaders, and before the heroic defenders of their country and their faith, even the powerful enemies of the Syrian king could not stand. For years the struggle lasted, but in the end victory came to God's people, whose faith, courage and hope could not be overthrown.

The festival of 'Hanukkah recalls not only the events which occurred during this War of Independence, but teaches some very important truths. There are many people who think, that, in a contest, the victory will fall to the larger army. Napoleon once said, "I see that God is on the side of the stronger army;" but this Emperor had time to reflect, when he was an exile at St. Helena, that his opinion was not correct. "The race is not always to the swift, neither is the battle to the strong." The truth alone conquers; though its advance may be slow it always conquers in the end. Even though it does not have large numbers on its side, the truth wins, nevertheless. It is well for you who are going to observe 'Hanukkah to remember this. Though the Jews are not numerous, yet the truth that they have to teach through their religion will win the day; if not now, it yet will, if you are true to it and have the courage of your Maccabee fathers.

No one can destroy the truth. For a time it may seem to be overcome, but a little later on it will rise again. Mighty nations may persecute those who love the truth;

but mighty nations will disappear while the truth will live on. Like a bright light on a dark night shines the truth "in the naughty world." As followers of the Maccabees you are young soldiers of the truth. You are not asked to kill people with gun and sword, nor to destroy their homes and lands by brutal war. As young Maccabees you are asked to celebrate the victory of Judah and his men, and to promise to be true to the God for whom they fought, and the religion for which they struggled. Remember this as you see the burning candles and as you sing your joyous songs! Remember this and decide to be brave Maccabees, serving God and man! Remember this and resolve that through you the cause of Israel shall be made stronger and more respected.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Now Judah and all Israel ordained
That the days of Dedication should be kept,

The School:

From the twenty-fifth day of Kislev
Eight days each year, with joy and gladness.

I will extol Thee, O Lord.
For Thou hast lifted me up;

Thou didst turn my mourning into dancing,
For sackcloth Thou gavest me gladness.

The Lord is my light and my salvation;
Whom, then, shall I fear?

The Lord is the strength of my life;
Of whom, then, shall I be afraid?

Though hosts should encamp against me,
My heart shall know no fear;

Though war should rise against me,
In Him will I be confident.

Blessed be the Lord our Deliverer
Who hath not given us as prey to our enemies.

Our help is in the name of the Lord,
Who made the heavens and the earth.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

SUPPLEMENTARY SERVICE.

XX.

(For the Sunday before Purim.)

FROM SORROW TO JOY.

Superintendent:

It is scarcely necessary to remind you that the merry feast of Esther is at hand. During the week which begins to-day the anniversary of the deliverance of the Jews from the wicked plot laid by Haman will be celebrated and you will recall the faithfulness of Mordecai and the heroism of Esther. Those must have been trying days for the Jewish people when they read on the public placards that, on the fourteenth of Adar, men, women and children were all to be killed. Yet Mordecai did not lose hope. He had faith that God would not forsake his people, and his hope and faith were well placed. Haman fell from his high position, and Mordecai, through Esther's noble sacrifice, was raised

to his place, and the day, which was to have been a day of slaughter and death for the Jews, was changed to a holiday and feast.

It is in this way that God works. He sometimes allows wickedness to succeed up to a certain point and then says, "Thus far shalt thou go but no further." He permits people to dig pits, but he oftens causes the digger to fall into his own pit. He allows the wicked to plot against the innocent, but, sooner or later, He brings the plotter to trial and condemns him to terrible punishment. God's ways are not our ways, neither are His thoughts our thoughts; but His ways and thoughts are as far above our ways and thoughts as heaven is high above the earth.

You may not understand why a young and weak woman should have been chosen as the means of saving her people from destruction. Neither do you know why her cousin, Mordecai, should have overheard the plotters when they planned to kill the king. God works in a mysterious way to perform His will, but when He plans none can overthrow, when He commands none can turn away. Who knows whether God may not appoint some of you to undertake some great work in His name for the good of your fellow-men? Who knows whether some of you may not be able to gain for yourselves a name that shall live as the names of Mordecai and Esther?

The feast that you are about to keep is to be celebrated, so Scripture says, by "sending gifts to each other and by making presents to the poor." This custom has been copied from your fathers by other people who, about Christmas,

do what you should do on Purim. Keep up this beautiful custom! Do not let it die out! Read the "Book of Esther" and see what you have to be thankful for! Being grateful yourselves, give others an extra reason to be so. Share your joys with others and thus double them! Never forget the poor and the hardships they have to undergo! Try to relieve a little of their distress! Bring a little sunshine into their lives and it will add to your happiness to know that you have brought brightness where there had been clouds of sorrow! This is one of the chief reasons for keeping Purim, and it is to be hoped that you will not miss this splendid opportunity of showing how grateful you are to God for the many blessings He has granted you.

SACRED READINGS.

(*For Superintendent and School alternately.*)

Superintendent:

Mordecai wrote to establish this,
To keep the fourteenth day of Adar,

The School:

As a day on which sorrow was turned to joy
And mourning into festivity;

And that the Jews should make of it
A day of feasting and joy,

A day of sending presents one to another,
And of giving gifts to the poor.

Whoso listeneth not to the cry of the poor,
Shall also cry, but shall not be heard.

Blessed is he that considereth the poor;
The Lord will deliver him in time of trouble.

The righteous considereth the cause of the poor,
But the wicked pretendeth not to know it.

Treasures of wickedness profit nothing;
But charity delivereth from death.

Blessed be he that hath a bountiful eye,
For he giveth of his bread to the poor.

He that helpeth the poor shall not lack;
He that hideth his eyes shall have many a curse.

ANNOUNCEMENTS.

CLOSING HYMN.

BENEDICTION.

HYMNS

THE WISH OF FAITH.

Words by MISS E. TAYLOR. 10s. From MENDELSSOHN.

THE WISH OF FAITH.

God of the changing year, whose arm of power
In safety leads through danger's darkest hour,—
Here in Thy presence bow Thy children down,
To bless Thy mercy, and Thy might to own.

Thine are the beams that cheer us on our way,
And pour around the gladdening light of day;
Thine is the night, and the fair orbs that shine.
To cheer its hours of darkness—all are Thine.

If round our path the thorns of sorrow grew,
And mortal friends were faithless, Thou wast true;
Did sickness shake the frame, or anguish tear
The wounded spirit, Thou wast present there.

Oh, lend Thine ear, and lift our voice to Thee:
Where'er we dwell, still let Thy mercy be;
From year to year, still nearer to Thy shrine
Draw our frail hearts, and make them wholly Thine.

RECESSIONAL.

Words by J. ELLERTON. 105 Music by E. J. HOPKINS.

RECESSIONAL.

Father, again to Thy dear name we raise,
With one accord, our parting hymn of praise;
We stand to bless Thee ere our worship cease,
Then, lowly bowing, wait Thy word of peace.

Grant us Thy peace upon our homeward way;
With Thee began, with Thee shall end the day;
Guard Thou the lips from sin, the hearts from shame,
That in this house have called upon Thy name.

Grant us Thy peace throughout our earthly life,
Our balm in sorrow, and our stay in strife;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace.

THE SEED.

Words by J. G. WHITTIER. L. M. (8s.) Music by J. B. CALKIN.

THE SEED.

Now is the seed-time; God alone
Beyond our vision weak and dim,
Beholds the end of what is sown:
The harvest time is hid with Him.

Yet unforgotten where it lies,
Though seeming on the desert cast,
The seed of gen'rous sacrifice
Shall rise with bloom and fruit, at last.

And he who blesses most is blest;
For God and man shall own his worth
Who toils to leave as his bequest
An added beauty on this earth.

LIVING ALTARS.

Words by O. W. HOLMES. L. M. (8s.) Music by R. SCHUMANN.

LIVING ALTARS.

Lord of all being, thron'd afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near.

Sun of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thy ever-blazing throne
We ask no lustre of our own.

Grant us Thy truth to make us free,
And kindly hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame.

NATURE'S TRIBUTE.

Words by E. FOLLEN. L. M. (8s.) Music by R. SCHUMANN.

NATURE'S TRIBUTE.

Our God is good: in earth and sky
From ocean's depths and spreading wood
Ten thousand voices seem to cry,
"God made us all and God is good."

The sun that keeps his tractless way,
And downward pours his golden flood,
Night's sparkling hosts, all seem to say,
In accents clear, that God is good.

I hear it in the rushing breeze:
The hills that have for ages stood,
The echoing sky and roaring seas,
All swell the chorus, "God is good."

Yea, God is good, all nature says,
By God's own hand with speech endowed;
And man, in louder notes of praise,
Should sing for joy that God is good.

A HARVEST SONG.

Words by J. G. WHITTIER. L. M. (8s.) Music by R. SCHUMANN.

A HARVEST SONG.

Once more the liberal year laughs out
  O'er richer stores than gems or gold;
Once more with harvest-song and shout
  Is Nature's bloodless triumph told.

O favors every year made new!
  O blessings with the sunshine sent!
Thy bounty overruns our due;
  Thy fulness shames our discontent.

We shut our eyes, the flowers bloom on;
  We murmur, but the corn-ears fill;
We choose the shadow, but the sun
  That casts it shines behind us still.

Now let these altars, wreathed with flowers
  And piled with fruits, awake again
Thanksgiving for the golden hours,
  The early and the latter rain!

LIFT UP YOUR HEARTS!

Anon. L. M. (8s.) Music by R. SCHUMANN.

LIFT UP YOUR HEARTS!

O blest the souls, forever blest,
Where God as sovereign is confest!
O happy hearts, the blessed homes
To which the Lord in glory comes.

Fling wide the portals, O my heart!
Be thou a temple set apart;
So shall thy Sovereign enter in,
And new and nobler life begin.

Deliverer, come! we open wide
Our hearts to Thee; here, Lord, abide!
Let all Thy blessed reverence feel;
O Soul of souls, Thyself reveal.

THE GUARDIAN GOD.

Words by I. WATTS. L. M. (8s.) Arr. from BEETHOVEN.

THE GUARDIAN GOD.

Give thanks to God; He reigns above;
Kind are His thoughts, His name is love;
His mercy ages past have known,
And ages long to come shall own.

If e'er He bows us to the ground,
And no deliverer can be found;
And sunk in grief we waste our breath
In darkness and the shades of death:

When to the Lord we raise our cries,
He makes a dawning light arise;
And scatters all the dismal shade,
That hung so heavy round our head.

He cuts the bars of brass in two,
And lets the happy prisoners through;
Takes off the load of pain and grief,
And gives the laboring soul relief.

O may the sons of men record
The wondrous goodness of the Lord!
How great His works! how kind His ways!
Let every tongue pronounce His praise.

'ADON 'OLAM.

Tr. by J. LEONARD LEVY. L. M. (8s.) Arr. from BEETHOVEN.

'ADON 'OLAM.

The universal Father ruled
  Ere heaven, earth and sea were framed;
And when His will caused all to be
  As King, Most High, was He proclaimed.

And when the All has ceased to be,
  In splendor He alone will reign;
He was of old, He is to-day,
  And will fore'er the same remain.

He is the one and only God,
  No equal and no parts hath He;
He ne'er began and ne'er will end;
  Supreme is He in majesty.

He is my God, my living Help,
  My firm, fixed Rock in trouble's hour;
My Banner and my strong Defense,
  My cup's sweet draught, my shelt'ring Tower.

To the eternal, love divine,
  At early morn, at noon, at night,
My soul and body I entrust;
  With me is God; all will be right.

ANOTHER DAY.

Words by Mrs. C. A. Mason. L. M. (8s.) Music by J. Reissiger.

ANOTHER DAY.

O God, I thank Thee for each sight
  Of beauty that Thy hand doth give,
For sunny skies and air and light;
  O God, I thank Thee that I live!

That life I consecrate to Thee;
  And ever, as the day is born,
On wings of joy my soul would flee,
  And thank Thee for another morn.

Another day in which to cast
  Some silent deed of love abroad,
That, greatening as it journeys past,
  May do some earnest work for God.

Another day to do, to dare,
  To tax anew my growing strength,
To arm my soul with faith and prayer,
  And so reach heaven and Thee at length.

THE ETERNAL RIGHT.

Words by J. G. WHITTIER. L. M. (8s.) Music by J. REISSIGER.

THE ETERNAL RIGHT.

Oh, sometimes gleams upon our sight,
  Thro' present wrong th' eternal Right;
And step by step, since time began,
  We see the steady gain of man.

That all of good the past hath had,
  Remains to make our own time glad,
Our common, daily life divine,
  And ev'ry land a Palestine.

Thro' the harsh noises of our day,
  A low, sweet prelude finds its way;
Thro' clouds of doubt, and creeds of fear,
  A light is breaking calm and clear.

Henceforth my heart shall sigh no more,
  For olden time and holier shore;
God's love and blessing, then and there,
  Are now, and here, and ev'rywhere.

THE GOOD LIFE.

Words by H. Bonar. L. M. (8s.) Music by F. Southgate.

THE GOOD LIFE.

He liveth long who liveth well,
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

Then fill the hours with what will last;
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

ASPIRATION.

Anon. 8, 8, 7, D. Music by J. B. CALKIN.

ASPIRATION.

One and universal Father!
Here in reverent thought we gather
  Seeking light in honoring Thee;
Free our souls from error's fetter;
Make us wiser, make us better;
  Be our guide, our guardian be!

To the paths of life to win us,
Thou, O God! didst plant within us
  Aspirations high and bright;
Bring us to Thy presence nearer,
Let us see Thy glories clearer,
  Till all mists shall melt in light.

OUR WILLS BE ONE.

Anon. 8, 8, 8, 4. Music by J. LEONARD LEVY.

OUR WILLS BE ONE.

My God, my Father, while I stray
Far from my home on life's rough way,
O, teach me from my heart to say,
"Our wills be one."

Though dark my path and sad my lot,
Let me be still and murmur not,
But breathe the prayer so often taught,
"Our wills be one."

What though in lonely grief I sigh
For friends beloved no longer nigh,
Submissive would I still reply,
"Our wills be one."

If Thou shouldst call me to resign
What most I prize, it ne'er was mine;
I only yield Thee what is Thine;
"Our wills be one."

Let but my fainting heart be blest
With Thy sweet spirit for its guest;
My God, to Thee I leave the rest;
"Our wills be one."

DO THE RIGHT!

Words by N. MACLEOD. 8s, 7s. Music by H. W. HAWKES.

DO THE RIGHT!

Courage, brother! do not stumble
  Though thy path be dark as night;
There's a star to guide the humble;
  "Trust in God, and do the right."

Though the road be long and dreary,
  And its ending out of sight:
Foot it bravely—strong or weary:
  "Trust in God, and do the right."

Some will hate thee, some will love thee,
  Some will flatter, some will slight;
Cease from man, and look above thee:
  "Trust in God, and do the right."

Simple rule and safest guiding,
  Inward peace and inward light,
Star upon our path abiding,
  "Trust in God, and do the right."

IN GOD'S PRESENCE.

Anon. 8s, 7s. Music by H. W. HAWKES.

IN GOD'S PRESENCE.

God is in His holy temple;
  Earthly thoughts, be silent now,
While with rev'rence we assemble,
  And before His presence bow.

He is with us now and ever,
  When we call upon His name,
Aiding every good endeavor,
  Guiding every upward aim.

God is in His holy temple,—
  In the pure and holy mind;
In the reverent heart and simple;
  In the soul from sense refined.

Then let every low emotion
  Banished far and silent be,
And our souls in pure devotion,
  Lord, be temples worthy Thee!

BATTLE.

Words by M. J. Savage. 8s, 7s, D. Music by J. B. Dykes.

BATTLE.

Dost thou hear the bugle sounding,
  Calling thee to take the field?
'Tis a battle all are waging:
  Thou must fight or thou must yield.
'Tis the battle of the ages;
  No man may the gage refuse.
Fight on one side or the other,
  No man can decline to choose.

If from off the field thou fliest,
  Even thus thou art a foe:
Who for truth no sword uplifteth
  He for error strikes a blow.
He who bravely fights must conquer;
  None can e'er defeated be;
For, to soldiers in God's battles,
  Death itself is victory.

THE CHOICE.

Words by J. R. LOWELL. 8s, 7s, D. Music by J. B. DYKES.

THE CHOICE.

Once to every man and nation
  Comes the moment to decide,
In the strife of Truth with Falsehood,
  For the good or evil side;
Some great cause, God's new Messiah,
  Offers each the bloom or blight,—
And the choice goes by forever
  'Twixt that darkness and that light.

Then to side with Truth is noble
  When we share her wretched crust,
Ere her cause bring fame and profit
  And 'tis prosperous to be just;
Then it is the brave man chooses,
  While the coward stands aside,
Till the multitude make virtue
  Of the faith they had denied.

Though the cause of Evil prosper,
  Yet 'tis Truth alone is strong;
Though her portion be the scaffold,
  And upon the throne be Wrong,—
Yet that scaffold sways the future,
  And, behind the dim unknown,
Standeth God within the shadow,
  Keeping watch above His own!

AS PASS THE DAYS.

Anon. 8s, 7s, D. Arr. from GOUNOD.

AS PASS THE DAYS.

There are lonely hearts to cherish
While the days are going by;
There are weary souls that perish
While the days are going by,—
If a smile we can renew,
As our journey we pursue,
Oh, the good, we all may do
While the days are going by!

There's no time for idle scorning
While the days are going by;
Be our faces like the morning,
While the days are going by.
Oh, the world is full of sighs,
Full of sad and weeping eyes!
Help the fallen one to rise
While the days are going by!

All the loving links that bind us,—
While the days are going by,—
One by one we leave behind us,
While the days are going by!
But the seeds of good we sow,
Both in sun and shade will grow,
And will keep our hearts aglow
While the days are going by!

A PURPOSE IN LIFE.

Anon. 8s, 7s, D. Music by G. Cobb.

A PURPOSE IN LIFE.

Live for something; be not idle,
  Look about thee for employ;
Sit not down to useless dreaming,
  Labor is the sweetest joy.
Folded hands are ever weary,
  Selfish hearts are never gay;
Life for thee hath many duties—
  Active be, then, while you may.

Scatter blessings in your pathway,—
  Gentle words and cheering smiles;
Better far than gold and silver
  Are their grief-dispelling wiles,
As the pleasant sunshine falleth
  Ever on the grateful earth,
So let sympathy and kindness
  Gladden well the darkened hearth.

Hearts that are oppressed and weary,
  Drop the tear of sympathy;
Whisper words of hope and comfort,
  Give, and thy reward shall be
Joy, unto thy soul returning,
  From this perfect fountain-head;
Freely as thou freely givest,
  Shall the grateful light be shed.

KEEP ME EVER.

Words by J. M. NEALE. 8s, 7s, D. Music by S. F. LE JEUNE.

KEEP ME EVER.

Holy Father, Thou hast taught me,
I should live to Thee alone;
Year by year Thy hand has brought me
On through dangers oft unknown.
When I wandered, Thou hast found me;
When I doubted, sent me light;
Still Thy arm has been around me,
All my paths were in Thy sight.

In the world will foes assail me,
Craftier, stronger far than I;
And the strife may never fail me,
Well I know, before I die.
Therefore, Lord, I come believing
Thou canst give the power I need;
Through the prayer of faith receiving
Strength—the spirit's strength; indeed.

I would trust in Thy protection,
Wholly rest upon Thine arm;
Follow wholly Thy direction,
Thou, mine only guard from harm!
Keep me from my own undoing,
Help me turn to Thee when tried,
Still my footsteps, Father, viewing,
Keep me ever at Thy side.

THE CITY OF THE LIGHT.

Words by F. Adler. 8s, 7s, D. Music by G. E. Oliver.

THE CITY OF THE LIGHT.

Have you heard the golden city
  Mentioned in the legends old?
Everlasting light shines o'er it,
  Wondrous tales of it are told;
Only righteous men and women
  Dwell within its gleaming wall,
Wrong is banished from its borders,
  Justice reigns supreme o'er all,

We are builders of that city,
  All our joys and all our groans
Help to rear its shining ramparts,
  All our lives are building-stones;
But the work that we have builded,
  Oft with bleeding hands and tears,
And in error and in anguish,
  Will not perish with the years.

It will be at last made perfect,
  In the universal plan,
It will help to crown the labors
  Of the toiling hosts of man;
It will last and shine transfigured
  In the final reign of right,
It will merge into the splendors
  Of the City of the Light.

LIFE'S WORK.

Anon. 8s, 4s, D. Music by F. C. MAKER.

LIFE'S WORK.

Arise, my soul! nor dream the hours
Of life away,
Arise! and do thy being's work
While yet 'tis day.
The doer, not the dreamer, breaks
The baleful spell,
Which binds with iron hands the earth
On which we dwell.

Up, soul! or war, with fiery feet,
Will tread down men;
Up, or its bloody hands will reap
The earth again.
Oh dreamer wake, your brother man
Is still a slave;
And thousands go heart-crushed this morn
Unto the grave.

The brow of wrong is laurel-crowned,
Not girt with shame;
And love and truth and right as yet
Are but a name.
From out time's urn your golden hours
Flow fast away:—
Then dreamer up! and do life's work
While yet 'tis day.

THROUGH CLOUDS TO LIGHT.

Words by J. G. WHITTIER. C. M. (8s, 6s.) Music by J. B. DYKES.

THROUGH CLOUDS TO LIGHT.

The night is mother of the day,
  And winter of the spring,
And ever upon old decay
  The greenest mosses cling.

Behind the cloud the starlight lurks;
  Through showers the sunbeams fall;
For God, who loveth all His works,
  Hath left His hope with all.

GOD'S OMNIPOTENCE.

Words by R. H. Heber. C. M. (8s, 6s.) **Music by J. Barnby.**

GOD'S OMNIPOTENCE.

There's not a tint that paints the rose,
  Or decks the lily fair,
Or streaks the humblest flower that grows,
  But God has placed it there.

There's not of grass a single blade,
  Or leaf of loveliest green,
Where heavenly skill is not displayed
  And heavenly wisdom seen.

There's not a star whose twinkling light,
  Illumes the spreading earth,
And cheers the silent gloom of night,
  But mercy gave it birth.

There's not a place on earth's vast round,
  In ocean deep, or air,
Where skill and wisdom are not found:
  For God is everywhere.

Around, beneath, below, above,
  Wherever space extends,
There God displays His boundless love,
  And power with mercy blends.

A CHILD'S PRAYER.

Words by Miss J. TAYLOR. C. M. (8s, 6s.) Music by J. BARNBY.

A CHILD'S PRAYER.

Lord, teach a little child to pray,
And then accept the prayer:
Thou hearest all the words I say,
For Thou art everywhere.

A little sparrow cannot fall,
Unnoticed, Lord, by Thee:
And though I am so young and small,
Thou dost take care of me.

Teach me to do the thing that's right,
And when I sin, forgive;
And make it still my chief delight
To serve Thee while I live.

ANOTHER YEAR.

Words by J. W. Chadwick. C. M. (8s, 6s.) W. V. Wallace.

ANOTHER YEAR.

Another year of setting suns,
  Of stars by night revealed,
Of springing grass, of tender buds
  By winter's snows concealed.

Another year of summer's glow,
  Of autumn's gold and brown,
Of waving field, and ruddy fruit
  The branches weighing down.

Another year of happy work
  That better is than play;
Of simple cares, and love that grows
  More sweet from day to day.

Another year at Beauty's feast,
  At every moment spread;
Of silent hours, when grow distinct
  The voices of the dead.

Another year to follow hard
  Where better souls have trod;
Another year of life's delight;
  Another year of God!

THE CONSTANT HOPE.

Words by Miss P. Moise. C. M. (8, 6s.) Arr. from W. V. Wallace.

THE CONSTANT HOPE.

In God, the holy, wise and just,
From childhood's tender years,
Have I reposed with perfect trust,
My changing hopes and fears.

From every page that time has turned,
Since that bright season fled,
Some useful lessons have I learned,
Some striking moral read.

The prize, ambition keenly sought,
A worthless bubble proved;
The web of gold, by av'rice wrought,
A mighty hand removed.

Oh, should my term of life exceed,
Frail man's allotted days,
Until the last my prayer would plead
For strength my God to praise!

A SABBATH BENEDICTION.

Words by J. Ellerton. C. M. (8s, 6s.) Music by J. B. Dykes.

A SABBATH BENEDICTION.

The Lord be with us as we bend
  His blessings to receive;
His gift of peace on us descend
  Before His courts we leave.

The Lord be with us as we walk
  Along our homeward road;
In silent thought, or friendly talk,
  Our hearts be near to God.

The Lord be with us till the night
  Enfold our day of rest;
Be He of every heart the light,
  Of every home the guest.

THE UNIVERSAL LORD.

Words by W. DRENNAN. C. M. (8s, 6s.) Music by A. COTTMAN.

THE UNIVERSAL LORD.

The heaven of heavens cannot contain
  The universal Lord;
Yet He in humble hearts will deign
  To dwell and be adored.

Where'er ascends the sacrifice
  Of fervent praise and prayer,
Or on the earth, or in the skies,
  The heaven of God is there.

His presence there is spread abroad
  Through realms, through worlds unknown;
Who seek the mercies of the Lord
  Are ever near His throne.

THE STILL, SMALL VOICE.

Words by M. J. Savage. C. M. (8s, 6s.) Music by J. B. Dykes.

THE STILL, SMALL VOICE.

There is a mother's voice of love
  To hush her little child;
There is a father's voice of praise,
  So earnest and so mild.

But there is yet another voice,
  That speaks in gentlest tone—
I think that we can hear it best,
  When we are quite alone.

It is a still, small, holy voice,
  The voice of God most high,
That whispers always in our heart,
  And says that He is by.

The voice will blame us when we're wrong,
  And praise us when we're right;
We hear it in the light of day,
  And in the quiet night.

OUR EVERLASTING FRIEND.

Words by Miss P. Moise. C. M. D. (8s, 6s.) Music by H. S. Cutler.

OUR EVERLASTING FRIEND.

Divine Disposer of events!
To whom all praise belongs;
Each attribute of Thine presents
A theme for countless songs.
Though mortal years were multiplied
A thousand thousand fold;
Yet time would scarcely be supplied,
Thy powers to unfold.

In timid tones if angels speak
Of Thee, all-knowing God!
How then shall man, minute and weak,
Thy excellencies laud?
All heights and depths in nature's bound
Are visible to Thee,
The lofty heart, the mind profound,
The mountain and the sea.

No eye but Thine, eternal King!
Can penetrate the grave;
No hand but Thine from thence can bring
The soul Thy grace will save.
Oh! let us then in virtue's scale
Strive ever to ascend,
And find beyond this tearful vale,
An everlasting Friend.

HARVEST.

Words by JONES VERY. C. M. D. (8s, 6s.) Music by S. A. WARD.

HARVEST.

The bud will soon become a flower,
  The flower become a seed;
Then seize, O youth, the present hour,—
  Of that thou hast most need.
Do thy best always,—do it now,—
  For in the present time,
As in the furrows of a plough,
  Fall seeds of good or crime.

The sun and rain will ripen fast
  Each seed that thou hast sown;
And every act and word at last
  By its own fruit be known.
And soon the harvest of thy toil
  Rejoicing thou shalt reap;
Or o'er thy wild, neglected soil
  Go forth in shame to weep.

GOD'S OMNIPRESENCE.

Words by J. Q. Adams. C. M. D. (8s, 6s.) Music by S. A. Ward.

GOD'S OMNIPRESENCE.

O Lord, Thy all-discerning eyes
  My inmost purpose see;
My deeds, my words, my thoughts arise
  Alike disclosed to Thee!
My sitting down, my rising up,
  Broad noon and deepest night;
My path, my pillow and my cup
  Are open to Thy sight.

Before, behind, I meet Thine eye
  And feel Thy heavy hand;
Such knowledge is for me too high
  To reach or understand;
What of Thy wonders can I know?
  What of Thy purpose see?
Where from Thy spirit shall I go?
  Where from Thy presence flee?

If I ascend to heaven on high,
  Or make my bed below,
Or take the morning wings and fly,
  O'er ocean's ebb and flow,
Or seek from Thee a hiding place
  Amid the gloom of night—
Alike to Thee are time and space,
  The darkness and the light.

THE SUPREME GOOD.

Words by A. M. TOPLADY. 7s. Arr. from C M. von WEBER.

THE SUPREME GOOD.

Lord, it is not life to live,
If Thy presence Thou deny;
Lord, if Thou Thy presence give
'Tis no longer death to die.

Source and Giver of repose!
Singly from Thy smile it flows;
Peace and happiness are Thine;
Mine they are, if Thou art mine.

BE IT SO!

Words by Miss P. Moise. 7s. Arr. from C. M. von Weber.

BE IT SO.

God Supreme, to Thee I pray,
Let my lips be taught to say,
Whether good or ill may flow,
Thou art righteous! Be it so!

What Thy wisdom may dictate
Let Thy servant vindicate;
Though it may my hopes o'erflow,
Thou art righteous! Be it so!

Friends may falsify my trust,
Kindred also prove unjust,
Wound my heart and chill its glow,—
Thou art righteous! Be it so!

Health and comfort may decline.
Why at this should I repine?
Both to Thee, my God, I owe,
Thou art righteous! Be it so!

When by disappointment stung,
Hard it is for human tongue
Still to say, though tears may flow,
Thou art righteous! Be it so!

Yet, from mercy's aid shall spring
Strength of spirit still to sing
'Mid bereavement, pain and woe,
Thou art righteous! Be it so!

PARTING.

Words by T. GRAY. 7s. Arr. from GOTTSCHALK.

PARTING.

Suppliant, lo! Thy children bend,
Father, for Thy blessing now;
Thou canst teach us, guide, defend;
We are weak, Almighty, Thou.

With the peace Thy word imparts
Be the taught and teachers blessed;
In our lives and in our hearts,
Father, be Thy law impressed.

Pour into each youthful mind
Light and knowledge from above,—
Charity for all mankind,
Trusting faith, enduring love.

TRUE FREEDOM.

Words by J. R. LOWELL. 7s, D. Music by G. J. ELVEY.

TRUE FREEDOM.

Men whose boast it is that ye
Come of fathers brave and free,—
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Is true freedom but to break
Fetters for our own dear sake?
And with leathern hearts forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

THE ACCEPTED OFFERING.

Words by J. TAYLOR. 7s, D. Music by G. J. ELVEY.

THE ACCEPTED OFFERING.

Lord, what offering shall we bring,
At Thine altar when we bow?
Hearts, the pure, unsullied spring
Whence the kind affections flow;
Soft compassion's feeling soul,
By the melting eye expressed;
Sympathy, at whose control
Sorrow leaves the wounded breast;

Willing hands to lead the blind,
Bind the wounded, feed the poor;
Love, embracing all our kind;
Charity, with liberal store.
Teach us, O Thou heavenly King,
Thus to show our grateful mind,
Thus the accepted offering bring,—
Love to Thee and all mankind.

HALLOWED BE THY NAME.

Words by P. GREGG. 7, 7, 7, 5. Arr. from RUBINSTEIN.

HALLOWED BE THY NAME.

Lord of Nature, whose command
Fills the ocean, air and land
With the creatures of Thy hand,
Hallowed be Thy name.

For the sweetness of the Spring,
For the flowerets blossoming,
Birds that in the dawning sing,
Hallowed be Thy name.

For the Autumn's bounteous yield,
For the golden harvest field,
For the winter's snowy shield,
Hallowed be Thy name.

For the faith that will not quail,
For the love that cannot fail,
For the truth that shall prevail,
Hallowed be Thy name.

UNITED.

Words by J. Bosthwick, 7s, 6s, D. Music by S. S. Wesley.

UNITED.

Now is the time approaching,
By prophets long foretold,
When all shall dwell together,
One Shepherd and one fold.
Let all that now divides us
Remove and pass away,
Like shadows of the morning
Before the light of day.

Let all that now unites us
More sweet and lasting prove,
A closer bond of union,
In a blest land of love.
Let war be learned no longer,
Let strife and turmoil cease,
All earth God's blessed kingdom,
Adorned with flowers of peace.

O, long-expected dawning,
Come with thy cheering ray!
When shall the morning brighten,
The shadows flee away?
O sweet anticipation!
It cheers the watchers on,
To pray, and hope, and labor,
Till the dark night be gone.

OUR LIGHT AND SALVATION.

Words by J. MONTGOMERY. 7s, 6s, D. Music by J. BARNBY.

OUR LIGHT AND SALVATION.

God is my strong salvation;
  What foe have I to fear?
In darkness and temptation,
  My light, my help, is near.
Though hosts encamp around me,
  Firm in the fight I stand:
What terror can confound me
  With God at my right hand?

Place on the Lord reliance,
  My soul, with courage wait;
His truth be thine affiance
  When dim and desolate.
His might thy heart shall strengthen,
  His love thy joy increase,
Mercy thy days shall lengthen,
  The Lord will give thee peace.

NATURE'S HYMN.

Words by T. R. Birks. 7s, 6s, D. Music by J. Barnby.

NATURE'S HYMN.

The heavens declare Thy glory,
  The firmament Thy power;
Day unto day the story
  Repeats from hour to hour:
Day unto night replying,
  Proclaims in every land,
O Lord, with voice undying
  The wonders of Thy hand.

How perfect, just and holy
  The precepts Thou hast given;
Still making wise the lowly,
  They lift the thoughts to heaven:
How pure, how soul-restoring,
  The Bible's heavenly ray,
A brighter radiance pouring
  Than noon of brightest day!

All heaven on high rejoices
  To do its Maker's will;
The stars with solemn voices
  Resound Thy praises still:
So let my whole behavior,
  Thoughts, words, and actions be,
O Lord, my strength, my Savior,
  One ceaseless song to Thee.

PRAISE.

Words by J. MONTGOMERY. S. M. (6, 6, 8, 6.) MORNINGTON.

PRAISE.

Stand up and bless the Lord,
  Ye people of His choice;
Stand up, and bless the Lord your God,
  With heart and soul and voice.

Though high above all praise,
  Above all blessing high,
Who would not fear His holy name,
  And laud and magnify?

Oh, for the living flame,
  From His own altar brought,
To touch our lips, our minds inspire,
  And raise to heaven our thought!

Stand up, and bless the Lord;
  The Lord your God adore;
Stand up, and bless His glorious name,
  Hence, for evermore.

IT IS IN THY HEART.

Words by B. Barton. S. M. (6, 6, 8, 6.) Music by G. Patsiello.

IT IS IN THY HEART.

Say not the law divine
  Is hidden far from thee;
That heavenly law within may shine,
  And there its brightness be.

Soar not, my soul, on high,
  To bring it down to earth:
No star within the vaulted sky
  Is of such priceless worth.

Thou need'st not launch thy bark
  Upon a shoreless sea,
Breasting its waves to find the ark,
  To bring this dove to thee.

Cease, then, my soul, to roam;
  Thy wanderings all in vain:
That holy word is found at home,
  Within thy heart its reign.

THE DAY OF REST.

Words by J. ELLERTON. S. M. (6, 6, 8, 6.) Arr. from ROSSINI.

THE DAY OF REST.

This is the day of rest:
Our failing strength renew;
On weary brain and troubled breast
Shed Thou Thy freshening dew.

This is the day of peace:
Thy peace our spirits fill:
Bid Thou the blasts of discord cease.
The waves of strife be still.

This is the day of prayer:
Let earth to heaven draw near:
Lift up our hearts to seek Thee there;
Come down to meet us here.

THE TRUE FAST.

Words by H Drummond. S. M. (6, 6, 8, 6.) Music by C. E. Kettle.

THE TRUE FAST.

"Is this a fast for me?"
  Thus saith the Lord our God:
"A day for man to vex his soul,
  And feel affliction's rod?

"No: is not this alone
  The sacred fast I choose,—
Oppression's yoke to burst in twain,
  The bands of guilt unloose?

"To nakedness and want,
  Your food and raiment deal;
To dwell your kindred race among,
  And all their sufferings heal?

"Then, like the morning ray,
  Shall spring your health and light:
Before you, righteousness shall shine;
  Behind, My glory bright."

OUR CREED.

Tr. by J. Leonard Levy. 6s. Music by "Leoni."

OUR CREED.

There is one only God
  Through nature's vast domains;
A God of Righteousness,
  Whose love fore'er remains.
None can compare to Him,
  Eternal is His name,
He was of old, He is,
  And will be e'er the same.

He is the First and Last,
  And absolutely One,
Without divided parts,
  And equal has He none.
Unchanging is His law,
  Immutable His will,
And though we often err,
  His mercy guards us still.

Our inmost secret thought
  Before Him open lies,
Our deeds are all observed
  By His all-seeing eyes.
All goodness He rewards,
  On sin He sends a blight,
The clean and pure of heart
  Are His supreme delight.

This uncreated God,
  Of man, is Father, Friend;
The heavens, earth and seas
  He made from end to end.
He is the King of kings,
  Of lords the highest Lord,
By all that has life's breath
  He is to be adored.

To love Him we must do
  True service for mankind,
For thus, a paradise
  On earth we all shall find.
In His most loving hands
  Our souls in faith we place,
In life and death we trust
  His justice and His grace.

A PRAYER.

Words by J. LEONARD LEVY. 6, 6, 6, 4, D. FOLK-SONG.

A PRAYER.

Father to Thy dear name
I lift my voice in praise
For Thou hast been my Guide
  Through all my days.
Whate'er on earth is mine
Came from Thy loving hand,
To rightly use and share
  At Thy command.

As I may journey on
Life's highway smooth or rough
If Thou wilt be my Help
  I have enough.
Though time may take from me
Much that I now hold dear,
Let it not take the hope
  That Thou art near.

ON OUR WAY REJOICING.

Anon. 6s, 5s, D. Music by F. R. HAVERGAL.

ON OUR WAY REJOICING.

On our way rejoicing,
As we homeward move,
Hearken to our praises,
O Thou God of love!
Is there grief or sadness?
Thine it cannot be!
Is our sky beclouded?
Clouds are not from Thee.

If with honest-hearted
Love for God and man,
Day by day Thou find us
Doing what we can,—
Thou who giv'st the seed-time
Wilt give large increase,
Crown the head with blessings,
Fill the heart with peace.

THE INDWELLING GOD.

Words by F. W. FABER. 6s, 5s, D. Music by F. R. HAVERGAL.

THE INDWELLING GOD.

Father, gracious Father!
God of might and power!
Thou Thyself art dwelling
In us at this hour.
Yea, the hearts of children
Hold what worlds cannot,
And the God of wonders
Loves the lowly spot.

Father, gracious Father!
Thou art in us now;
Fill us full of goodness,
Till our hearts o'erflow.
Multiply our graces,
Chiefly love and fear,
And, dear Lord! the chiefest,—
Strength to persevere.

BE UP AND DOING!

Anon. 6s, 5s, D. Music by J. B. CALKIN.

BE UP AND DOING!

Life is onward—use it
With a forward aim;
Toil is heavenly, choose it,
And its warfare claim.
Look not to another
To perform your will,
Let not your own brother
Keep your warm hand still.

Life is onward—heed it
In each varied dress,
Your own act can speed it
On to happiness.
His bright pinion o'er you,
Time waves not in vain,
If hope chants before you
Her prophetic strain.

Life is onward—never
Look upon the past,
It would hold you ever
In its fetters fast.
Ne'er forbode new sorrow,
Bear that of to-day;
Thou shalt see the morrow
Chase the clouds away.

Life is onward—treasure
Its eternal part,
Give it without measure
All thy strength of heart.
Life is onward—prize it,
Sunlit or in storm;
Oh do not despise it
In its humblest form!

ONWARD!

Words by J. Leonard Levy. 6s, 5s, D. Music by J. B. Calkin.

ONWARD!

Onward, faithful servants
Of God's holy cause;
Truth and Light your weapons,
Forward, without pause.
In the ranks of rightness
Be ye ever found,
Bringing all things evil
Downward to the ground.

Sin and misdeed triumph,
Error leads astray;
Falsehood oft is honored,
Truth is kept at bay;
Yet, lose not your courage,
Men and women true,
God's cause yet will triumph,
If your part you do.

Earth's downtrodden children
Look for helping hands;
Up, then, aid your brethren
Scattered through all lands;
Let your plea be Justice,
Love be your delight,
Righteousness your watchword,
Equity your might.

Ye, who are of Israel,
Zion's chosen sons;
Bearing words of comfort
To earth's mourning ones;
Rise and speed your message
To the human race,
So that earth may soon be
Joy's abiding place.

IN SORROW'S HOUR.

Words by J. MONTGOMERY. 6s, 5s, D. Music by S. LANE.

IN SORROW'S HOUR.

In the hour of trial,
Father, strengthen me;
Lest by base denial,
I depart from Thee.
When Thou see'st me waver.
With a touch recall,
Nor from Thy dear favor,
Suffer me to fall.

With forbidden pleasures
Would this vain world charm;
Or its sordid treasures
Spread to work me harm;
By Thy love sustaining,
Father keep Thy child;
All my foes restraining
And my passions wild.

Should Thy mercy send me
Sorrow, toil, and woe;
Or should pain attend me
On my path below:
Grant that I may never
Fail Thy hand to see;
Grant that I may ever
Cast my care on Thee.

GOD WILL SAVE!

Words by W. E. Hickson. 6s, 4s, D. Welsh Melody.

GOD WILL SAVE!

God bless our native land!
  Through storm and night,
Firm may she ever stand
  Aiding the right!
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save,
  By Thy great might!

For her our prayers shall be
  Early and late,
Our fathers' God to Thee,
  On Thee we wait!
Be her walls Holiness;
Her rulers, Righteousness;
Her officers be Peace;
  God save the State!

God of all truth and right,
  Lord over all,
In whom alone is might
  On Thee we call!
Give us prosperity;
Give us true liberty;
May all oppressed go free;
  God save us all!

TRUSTFULNESS.

Words by J. Leonard Levy. 6s, 4s, D. Farrington.

TRUSTFULNESS.

Thou, God, the only God,
Father of all!
Thou gladly hearest us
If we but call.
When sin controls with power,
When fears our hopes devour,
In sorrow's chastening hour,
Be Thou e'er nigh.

Oft we forget Thy love,
O God most kind!
Oft we neglect Thy law,
Light to the blind.
Our every joy is Thine,
Gift of Thy grace divine,
Long let Thy mercy shine
On us below.

Thou Master of all worlds
Of all adored!
Aid us to do Thy will,
Eternal Lord!
Let not Thy love depart,
Enter the prayerful heart,
With wrong we then shall part
For evermore.

Where'er Thou leadest us
O Thou most High!
Humbly we follow Thee
To do or die.
Should'st Thou our path make bright,
Should'st Thou afflict with blight,
Yet both by day and night
We trust in Thee.

AMERICA.

Words by S. F. SMITH. 6s, 4s, D. Arr. by H. CAREY.

AMERICA.

My country, 'tis of thee,
Sweet land of liberty,
  Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
  Let freedom ring!

My native country, thee,—
Land of the noble, free,—
  Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Our fathers' God, to Thee,
Author of liberty,—
  To Thee we sing:
Long may our land be bright
With freedom's holy light!
Protect us by Thy might,
  Great God, our King!

THE PASSOVER.

Words by J. LEONARD LEVY. 8s, 6l. TRADITIONAL MELODY.

THE PASSOVER.

Come thank the Lord, all lords above,
Sing praises to the God of love;
O thank the mighty King of kings,
Whose outstretched arm doth wondrous things.
His mercy flows an endless stream,
His justice is o'er all supreme.

The Pharaoh ruled with iron hand,
Enslaving Israel's captive band;
But God, their strong and shelt'ring Tower,
Released them from the tyrant's power.
The cruel host was overthrown
By His right hand of might alone.

By day a cloud, a fire by night
Advanced them to the land of light;
They heard at Sinai God's commands,
Redeemed, they marched through desert lands,
They learned that freedom will endure
If justice makes the law secure.

Against oppression's mighty horde
Did Israel strive, helped by the Lord;
For liberty and law they fought,
And these, through God, to men they brought.
Their courage oft has hope inspired
In those who liberty desired.

Not yet has freedom come to all;
Yet millions feel oppression's thrall.
But everyone in God's great fold
A Passover in joy will hold.
For tyranny will flee away,
The shadows yet be bright as day.

SCH'MA.

Words from DEUT. vi., 4. Music by M. LEEFSON.

SCH'MA.

Sch'ma Yis-ro-el 'A-do-noi 'E-lo-he-nu 'A-do-noi 'E-'hod.

PRONUNCIATION.

Sh'mah Yis-ro-ale Ah-do-noy Eh-lo-hay-noo Ah-do-noy Eh-chod.

TRANSLATION.

Hear, O Israel, the Eternal is our God; the Eternal is One.

KO-DOSH.

Words from ISAIAH vi., 3. Music by M. LEEFSON.

KO-DOSH.

Ka-dosh Ka-dosh Ka-dosh 'A-do-noi Z'ba-'oth M'lo Khol Ha-'a-rez K'vo-do.

PRONUNCIATION.

Ko-doash Ko-doash Ko-doash Ah-do-noy Ts'vo-oce M'lo Chol Ho-o-rets K'vo-do.

TRANSLATION.

Holy, holy, holy is the Lord of hosts, the whole world is full of His glory.

'HANUKKAH HYMN.

Words by Miss P. Moise. Arr. by J. Leonard Levy.

'HANUKKAH HYMN.

Great Arbiter of human fate,
  Whose glory ne'er decays;
To Thee alone we dedicate
  The song and soul of praise.
Thy presence Judah's host inspired,
  On danger's post to rush,
By Thee the Maccabee was fired,
  Idolatry to crush.

Amid the ruins of their land,
  (In Salem's sad decline),
Stood forth a brave but scanty band
  To battle for their shrine.
In bitterness of soul they wept,
  Without the Temple wall,
For weeds around its court had crept,
  And foes its priests enthrall.

Not long to vain regrets they yield,
  But for their cherished fane,
Nerved by true faith, they take the field,
  And victory obtain.
But whose the power, whose the hand,
  Which thus to triumph led
That slender but heroic band
  From which blasphemers fled?

'Twas Thine, O everlasting King
  And universal Lord!
Whose wonders still Thy servants sing,
  Whose mercies they record.
Oh! thus shall Mercy's hand delight
  To cleanse the blemished heart,
Rekindle virtue's waning light,
  And truth and peace impart.

EN KELOHENU.

Words from ANCIENT RITUAL. O. M. ARRANGED.

EN KELOHENU.

En Ke-lo-he-nu
En Ka-do-ne-nu
En K'-mal-ke-nu
En K'-mo-shi-e-nu.

Mi Khe-lo-he-nu
Mi Kha-do-ne-nu
Mi Kh'-mal-ke-nu
Mi Kh'-mo-shi-e-nu.

No-de Le-lo-he-nu
No-de La-do-ne-nu
No-de L'-mal-ke-nu
No-de L'-mo-shi-e-nu.

Bo-ruch E-lo-he-nu
Bo-ruch A-do-ne-nu
Bo-ruch Mal-ke-nu
Bo-ruch Mo-shi-e-nu.

At-to hu E-lo-he-nu
At-to hu A-do-ne-nu
At-to hu Mal-ke-nu
At-to hu Mo-shi-e-nu.

ADDITIONAL HYMNS.

COME TO PRAYER!

(To be sung to Tune, page 116.)

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him gladly serve, His praise forth tell,
Come ye before Him and rejoice.

Know ye, the Lord is God indeed;
Without our aid He did us make;
We are His flock, He doth us feed;
And for His sheep He doth us take.

Oh enter, then, His gates with praise,
Approach with joy His courts unto;
Praise, laud and bless His name always,
For it is seemly so to do.

Because the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

W. KETHE.

ONE BY ONE.

(*To be sung to Tune, page* 138.)

One by one the sands are flowing,
  One by one the moments fall:
Some are coming, some are going;
  Do not strive to grasp them all.

One by one thy duties wait thee;
  Let thy whole strength go to each:
Let no future dreams elate thee;
  Learn thou first what these can teach.

One by one thy griefs shall meet thee;
  Do not fear an armed band:
One will fade as others greet thee,—
  Shadows passing through the land.

Every hour that fleets so slowly
  Has its task to do or bear:
Luminous the crown and holy,
  If thou set each gem with care.

A. A. PROCTER.

THE LORD OF HOSTS.

(*To be sung to Tune, page* 148.)

Round the Lord in glory seated
  Cherubim and seraphim
Filled His temple, and repeated
  Each to each the alternate hymn:
"Lord, Thy glory fills the heaven,
  Each is with Thy fullness stored;
Unto Thee be glory given,
  Holy, Holy, Holy Lord."

Heaven is still with glory ringing,
  Earth takes up the angels' cry,
"Holy, Holy, Holy," singing,
  "Lord of Hosts, the Lord most High."
With His seraph train before Him,
  With His worshippers below,
Thus unite we to adore Him,
  Bid we thus our anthem flow:

"Lord, Thy glory fills the heaven,
  Earth is with Thy fullness stored;
Unto Thee be glory given,
  Holy, Holy, Holy Lord."
Thus Thy glorious Name confessing,
  With the angel hosts we cry
"Holy, Holy, Holy," blessing
  Thee, the Lord of Hosts most high.

R. MANT.

PEACE.

(To be sung to Tune, page 150.)

Peace be to this congregation!
  Peace to every heart therein!
Peace, the earnest of salvation;
  Peace, the fruit of conquered sin;
Peace, that speaks the heavenly Giver;
  Peace, to worldly minds unknown;
Peace, that floweth, as a river,
  From th' eternal Source alone.

O thou God of Peace, be near us,
  Fix within our hearts Thy home;
With Thy bright appearing cheer us,
  In Thy blessed freedom come.
Come with all thy revelations,
  Truth which we so long have sought;
Come with thy deep consolations,
  Peace of God which passeth thought!

ANON.

THE SABBATH DAY.

(*To be sung to Tune, page* 166.)

With joy, O Lord, we hail this day,
Which Thou didst call Thine own;
With joy the summons we obey
To worship at Thy throne.

O grant us peace in heart and home,
And every soul unite
To thank Thee for the day that's blest
And keep it with delight.

And Thou, O God! when life is o'er,
Thy mercy may be given,
That we may find most blissful rest
Eternally in heaven.

HENRY S. JACOBS.

REMEMBER.

(To be sung to Tune, page 172.)

Remember Him, the only One,
  Now, ere the years flow by;
Now, while the smile is on thy lip,
  The light within thine eye;
Now, ere for thee the sun have lost
  Its glory and its light;
Or earth rejoice thee not with flowers,
  Nor with its stars the night.

Now, while thou lovest all on earth,
  And deemest all will last,
Before thy hope has vanished quite,
  And every joy has past,—
Remember Him, the only One,
  Before the days draw nigh,
When thou shalt have no joy in them,
  And, praying, yearn to die.

EMMA LAZARUS.

PRAISE THE LORD.

(To be sung to Tune, page 180.)

All ye nations, praise the Lord!
All ye lands, your voices raise!
Heaven and earth with loud accord,
Praise the Lord, forever praise!

For His truth and mercy stand,
Past and present and to be,
Like the years of His right hand,
Like His own eternity.

Praise Him, all who know His love!
Praise Him, from the depths beneath!
Praise Him in the heights above!
Praise your Maker, all that breathe!

J. MONTGOMERY.

WORDS.

(To be sung to Tune, page 186.)

In life's daily duties sow
Words of kindness as you go;
Scatter freely thoughts that bless
Where the thorns of sorrow press.
He who gives a smile shall see
Oft a weary soul set free.
Hearts are fields, and words are seeds
Springing into gracious deeds.

In life's daily duties sow
Words of truth, that all may know
What great progress lies in store,
As man claims it more and more.
Speak the brave word, have no fear;
Right is right, and God is near.
Lives are fields, and words are seeds
Springing into valorous deeds.

In life's daily duties sow
Words of wisdom, they shall show
How amid the shifting years
Soul grows strong, and will appears.
He who ripens on his way
Finds e'en now his harvest day,
Years are fields, and words are seeds
Springing into heavenly deeds.

E. A. HORTON.

WE NEVER PART FROM THEE.

(*To be sung to Tune, page* 190.)

God, who dwellest everywhere,
God, who makest all thy care,
God, who hearest every prayer,
Thou who seest the heart,—

Thou, to whom we lift our eyes,
Father, help our souls to rise,
And, beyond these narrow skies,
See Thee as Thou art.

Let our anxious thoughts be still,
Holy trust adore Thy will,
Holy love our bosoms fill;
Let our songs ascend.

Dearest friends may parted be,
All our earthly treasures flee,
Yet we never part from Thee,
Our Eternal Friend.

E. FOLLEN.

GOD IS MY SHEPHERD.

(*To be sung to Tune, page* 192.)

In heaven'ly love abiding,
No change my heart shall fear;
And safe in such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim;
He knows the way He taketh,
And I will walk with Him.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been.
My hope I cannot measure,
My path in life is free;
My Father has my treasure,
And He will walk with me.

ANNA L. WARING.

BROTHERHOOD.

(*To be sung to Tune, page* 204.)

Hush the loud cannon's roar,
The frantic warrior's call!
Why should the earth be drenched with gore?
Are we not brothers all?

Want, from the wretch depart!
Chains, from the captive fall!
Sweet mercy, melt the oppressor's heart;
Sufferers are brothers all.

Churches and sects, strike down
Each mean partition wall!
Let love each harsher feeling drown;
For men are brothers all.

Let Love and Truth alone
Hold human hearts in thrall,
That heaven its work at length may own,
And men be brothers all.

S. JOHNS.

CONSTANT PRAISE.

(*To be sung to Tune, page 212.*)

Early will I seek Thee,
God, my refuge strong;
Late prepare to meet Thee
With my evening song,
Though I to Thy greatness
But with trembling soar,
Since my inmost thinking
Lies Thine eyes before.

What this frail heart dreameth
And my tongue's poor speech—
Can that even distant
To Thy greatness reach?
Yet, as great in mercy,
Thou wilt not despise
Praises which till death's hour
From my soul shall rise.

Tr. by G. GOTTHEIL.

ACKNOWLEDGMENTS.

In this little hymnal I have selected but a few tuneful melodies from the large number of collections of hymns consulted. Thousands upon thousands of hymns were carefully considered, with the foregoing result. I hope that, in due time, the melodies will be learned and that congregational singing may be an established feature in the congregation for whose children this work has, primarily, been written and arranged.

Wherever possible I obtained permission of authors and publishers to use words and settings. In this connection I beg to record my grateful appreciation of the courtesy extended, among others, by Mrs. T. C. Williams, Mrs. Frances E. Foote, Rev. Dr. Minot J. Savage, Professor Felix Adler, Rev. Dr. A. P. Putnam, Professor Mauritz Leefson, Rev. Dr. C. W. Wendte, Rev. Dr. B. A. Elzas, Mr. George H. Ellis, and the publishers of "Songs and Singers of the Liberal Faith," "Jubilate Deo," "Amore Dei," "The University Hymn Book," "Songs of the Church Universal," "A Book of Song and Service," etc. If I have omitted the names of any of those whose work has proved so serviceable to me in preparing this modest hymnal, I trust they will pardon the oversight while accepting the assurance of my gratitude.

In the arrangement of the tunes I was fortunate enough to have the valuable assistance of Mr. W. K. Steiner, who gave me the benefit of his extensive musical knowledge. In most cases he re-arranged the musical settings, and the beautiful harmonization, which will be found to be a characteristic of this little collection, is almost altogether his work. In company with all who will make frequent use of these hymns, I desire to thank him for his generous and able assistance. In conclusion I wish to thank the members and children of Congregation Rodeph Shalom, without whose generous and loyal help this modest volume would, probably, never have been published.

J. LEONARD LEVY.

Pittsburg, Pa.

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